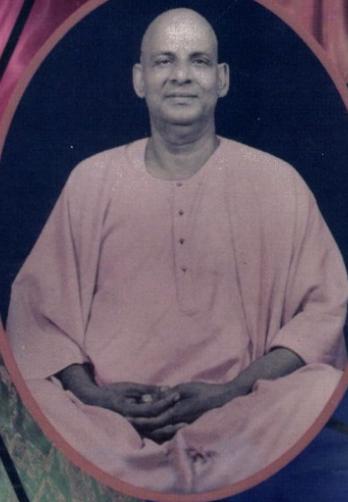


PRACTICE OF VEDANTA



SWAMI SIVANANDA

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Sri Swami Sivananda



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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

OM
IN MEMORY
OF
JNANINS
SANAKA—SANANDANA
SANATANA—SANATKUMARA
DAKSHINAMOORTHY—DATTATREYA
SANKARACHARYA—VASISHTHA—SAKTI
PARASARA—VYASA—SUKA—GAUDAPADA
GOVINDAPADA—LORD KRISHNA
CHUDALA—SULABHA—GARGI
MAITREYI—MADALASA
SANATSUJATA
OM!

PREFACE

I am not going to write an elaborate preface. I do not want it. My *Practice of Yoga* which was published in 1929 has received a very warm reception. It has miraculously stirred thousands to do some sort of spiritual practice or other. One reader writes to me: "It is a second Gita to me." Another writes: "The power and beauty of your book, spoken so freely from your heart has marked an epoch on the path for me. It has made all things seem easier and possible to me. What more can a Teacher desire in such a book? May God bless you and your great race and India." I have received a thousand and one letters of appreciation from different corners.

I come to understand that there are very many souls who are really thirsty after spiritual knowledge. This has stirred me to place another book on *Vedanta* before the public. This book contains many valuable practical instructions. Many kinds of Vedantic Sadhana are lucidly described. It contains the gist of Vedanta. It gives Vedanta to the readers in a nutshell. The vast majority of persons have no time to go through the different books on Vedanta. A book of this kind will prove to be a constant companion to them, a *vade mecum*, a hand-book or manual for ready reference.

The abstruse philosophical ideas of Vedanta are given in a sugar-coated, compressed tablet form to the readers for easy assimilation. They will not get mental dyspepsia. The various illustrations (*Drishtanta*), anecdotes, stories, similes and analogies have made the subject very, very clear and interesting.

I have to express my keen sense of gratitude to H. H. Sri Swami Atmananda Saraswati of Omkar Kutia, Rishikesh, and

Sri Swami Swarupananda, for their prompt and kind help in the arrangement of this book.

Some of the articles of this book appeared in the monthly journal—"The Message". They are reprinted here with modification and amplification. Grateful acknowledgments to the Editor, Sri Swami Sadanandaji.

Ananda Kutir
Rishikesh,
1st April, 1934.

Swami Sivananda

INTRODUCTION

Whatever is, is in reality One. There truly exists only one Universal Being, called *Brahman* or *Paramatman*, the Highest Self. This Being is of an absolutely homogenous nature (*Eka-rasa*). It is pure ‘Being’, or which comes to the same, pure intelligence—(*Chaitanya Jnana*). Intelligence is not to be predicated of Brahman as its attribute but it constitutes its substance (*Svaroopa* or essence). Brahman is not a thinking Being, but ‘Thought’ itself. He is absolutely destitute of qualities. Whatever qualities or attributes are conceivable, can only be denied of it. But if nothing exists but one absolutely simple *Being*, whence the appearance of the world, by which we see ourselves surrounded, in which we ourselves exist, as individual beings? Brahman is associated with a certain power called *Maya*, to which the appearance of this entire world is due.

The non-enlightened soul is unable to look through and beyond *Maya*, which like a veil, hides from its true nature. Instead of recognising itself to be Brahman, it blindly identifies itself with its adjuncts (*Upadhis*), the fictitious offsprings of *Maya*, and thus looks for its true self in the body, the sense-organs, and the internal organs (*Manas* or *Antahkarana*, or mind, the organ of specific cognition).

The soul, which in reality, is pure intelligence—(*Chaitanya*), non-active (*Nishkriya*) and infinite (*Bhuma*), thus becomes limited in knowledge and power, an agent and an enjoyer. Through its actions it burdens itself with merit and demerit, the consequences of which it has to bear or enjoy in series of future embodied existences.

Oh! How deep, unfathomable and marvellous is this *Maya*, the inscrutable power of Brahman! Every human being, though really in essence he is Brahman, does not, though instructed,

grasp the Truth ‘I am Brahman’, but feels convinced, without any instruction that he is such a person’s son mistaking for the pure Atman, the combination of the body and the senses, etc., which is not the Atman and is only perceived like a stone or a pot. Indeed, these worldly-minded persons wander in this miserable *Samsara* repeatedly deluded by Maya of Brahman alone.

But the wise man with the 4 means of salvation hears the *Srutis*, reflects and meditates on the meaning of the Mahavakya, *Aham-Brahma-Asmi* or *Tat-Tvam-Asi* and eventually gets established on *Advaita Kaivalya-Nishtha*. He becomes a *Jivanmukta* and crosses beyond the ocean of *Samsara*. Hail! Hail! to such *Jivanmuktas*. May their blessings be upon you all.

OM! OM! OM!

UNIVERSAL PRAYER

हे प्रभो आनन्ददाता ज्ञान हमको दीजिए
शीघ्र सारे दुर्गुणों को दूर हमसे कीजिए।
लीजिए हमको शरणमें हम सदाचारी बनें
ब्रह्मचारी धर्मरक्षक वीरव्रतधारी बनें॥

Hey Prabho Anandadata jnana hamko deejiye,
Sheeghra sare durgunonko door hamse keejiye;
Leejiye hamko saranme ham sadacharee banen,
Brahmachari dharmarakshak veeravratadhari banen.

O My Lord, Giver of Bliss, give me Wisdom,
Remove all my bad tendencies soon,
Take me under Thy shelter so that
 I may become virtuous and
May become a Brahmachari;
Protector of virtues and observer of the vow of celibacy.

SAT GURU STOTRA

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव॥

O my God of gods! Thou art my mother, Thou art my father, Thou art my brother, Thou art my friend. Thou art my knowledge, Thou art (my) wealth, Thou art (my) everything.

अन्तज्योतिर्बहिज्योतिः प्रत्यक्ज्योतिर्परात्परम् ।
ज्योतिज्योतिः स्वयंज्योतिः आत्मज्योतिः शिवोऽस्म्यहम् ॥

*Antarjyotiḥ Bahirjyotiḥ Pratyagjyotiḥ Paratparam;
Jyotiḥjyotiḥ Svayamjyotiḥ Atmajyotiḥ Sivo 'smyaham.*

PURUSHA SUKTA

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठदशाङ्गुलम् ॥

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्त्वस्येशानः यदन्नेनातिरोहति ॥
एतावानस्यमहिमा अतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥

Om. Sahasrashirsha purushah, Sahasrakshah sahasrapat;
Sa bhumim vishvato vritva, Atyatishtat dasangulam.

Purusha evedam sarvam, Yad bhutam yaccha bhavyam;
Utamritattvasyesanah, Yadannenatirohati.

Etavanasya mahima, Ato jyayamshcha Purushah;
Pado'sya visva bhutani, Tripadasyamritam divi.

Om. The Purusha, having thousand heads, thousand eyes
and thousand feet covering the whole of the world, extended
over ten fingers.

That Purusha is all what has been and has to be. Further,
He being the Lord of Immortality, appears, as it were, the
Universe, Himself evolving through food. Such is the greatness
of His Glory, even greater than this, is Purusha.

All the forms that have been created, form a quarter of Him
and the remaining three-quarters of Immortality are in the
regions beyond.

OM! OM! OM!

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PRACTICE OF VEDANTA

SANTI MANTRA

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवा स्स्तनूभिर्व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो
वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्ताक्ष्योऽरिष्टनेमि:
स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*OM. Bhadram karnebhiih sruṇuyama devah,
Bhadram pasyemakshabhiryajatrah;
Sthirairangaistushtuvamsastanoobhih,
Vyasema devahitam Yadayuh.
Svasti na Indro Vriddhasravaah,
Svasti nah Poosha Viswavedaaah.
Svasti nastarkshyah Aristanemih,
Svasti no Brihaspatirdadhatu.*

Om. Santih, Santih, Santih.

O Gods! May we hear with our ears what is auspicious! O ye, fit to be worshipped! May we see with our eyes what is auspicious! May we enjoy the life allotted to us by the gods, praising them with steady bodies and limbs! May the far-famed Indra (give) us blessedness! May the all-knowing Pushan (Sun) (give) us blessedness! May Tarkshya (Garuda), the thunderbolt for evil, (give) us blessedness! May Brihaspati grant us blessedness! Om, Peace, Peace, Peace.

Chapter I

PRELIMINARY

Vairagya Dindima

(Sri Sankaracharya)

कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्कराः।

ज्ञानरत्नापहाराय तस्माज्जाग्रत जाग्रत ॥१॥

1. Kamah krodhasca lobhascha dehe tishtanti taskarah,
Jnana ratnapaharaya tasmat jagrata jagrata!

(The thieves—lust, anger and greed,—are seated in this body. They plunder the jewel of Wisdom. Therefore Wake up, Wake up.)

जन्म दुःखं जरादुःखं जायादुःखं पुनः पुनः।

संसारसागरं दुःखं तस्माज्जाग्रत जाग्रत ॥२॥

2. Janma duhkham jara duhkham jaya duhkham
punah punah,
Samsara sagaram duhkham tasmat jagrata jagrata.

(Birth is full of pains, old age is full of miseries, Wife is again and again the source of all miseries and pain, This ocean of Samsara is full of grief, Therefore Wake up, Wake up.)

माता नास्ति पिता नास्ति नास्ति बन्धुस्सहोदरः।

अर्थं नास्ति गृहं नास्ति तस्माज्जाग्रत जाग्रत ॥३॥

3. Mata nasti pita nasti nasti bandhuh sahodarah,
Artham nasti griham nasti tasmat jagrata jagrata
(You have no mother, no father, no relatives, no brothers,
No wealth, no house, Therefore, Wake up, Wake up.)

आशया बध्यते लोके कर्मणा बहुचिन्तया
 आयुःक्षीणं न जानाति तस्माज्ञाग्रत जाग्रत ॥४॥

4. Asaya badhyate loke karmana bahuchintaya,
 Ayuhkshinam na janati tasmat jagrata, jagrata.

(You are bound in this world by desires, actions and manifold anxieties. Therefore you don't know that your life is slowly decaying and is wasted, Therefore wake up, wake up.)

Glory of Kaivalya (Absolute Independence)

(Swami Sivananda)

1. Through the Grace of Siva one can get the
Glorious Sivapada,
Some call it Moksha or Nirvana,
While others term it Turiya or Kaivalya,
Some others style it Sahaja or Svaroopa.
2. There is neither East nor West here,
 The Sun never shines nor sets here,
 There is neither day nor night here,
 It is the "*Light of lights*" sublime and ineffable.
3. All disputes and quarrels end here,
 All doubts and delusions vanish,
 All miseries and grief melt away,
 Pure Bliss and knowledge alone exist.
4. Neither hunger nor thirst pinches here,
 Neither heat nor cold torments,
 Virtue, vice, good and bad disappear,
Ananda and *Chit* alone remain.
5. Here there is no intoxication of caste, creed or colour,
 No big, no small, no high, no low,
 No sex distinction male or female,
 Oneness you will realise and equality everywhere.

6. All Karmas melt in this fire of knowledge,
Sanchita, Agami and nay *Prarabdha* too;
 The liberated Jivanmukta is now as free as a bird,
 His exalted state even the thousand tongued
 Ananta cannot describe.
7. *Ahamkara*, hatred, lust and *Krodha*,
 These *Vrittis* four perish in truth,
 The mind takes its eternal rest here,
 The *Jiva* is freed from births and deaths for ever.
8. There is neither inside nor outside in that homogeneous
 essence,
 In that vast infinite ocean of bliss,
 Wherein *Shankara, Dattatreya* and *Kabir* of yore
 Peacefully rested with unalloyed felicity and joy.
9. The triad, *Triputi*, knower, knowledge and knowable,
 And the mental categories time, space and causation
 too,
 Vanish for ever when one is in *Aroodha* State,
 Wherein the Jnani dwells in eternal Peace and Silence.
10. There is neither motion of Prana nor the play of
 Indriyas here,
 Solemn, serene, tranquillity reigns there,
 Brahman alone shines in His own Native Glory
 Supreme,
 And the Jnani alone drinks the immortal nectar
 pure and rare.
11. From the *Antahkarana* Sattvic and pure,
 Arises the rare luminous *Brahmakara Vritti*,
 Through intense and constant Bhavana
 “*Aham Brahma Asmi*,”
 This destroys the *Anadi Avidya* powerful and deceptive.
12. Armed with *Viveka, Vairagya* and *Shad Sampat*,
 The nimble aspirant eager for liberation,

Hears the *Srutis* at the Feet of Sadguru,
Then reflects, meditates and eventually
destroys the *Avarana*.

Om. Om. Om.

The Duty of the Sadhus

यादे हक्क करना कराना है फक़त साधुका काम।
खल्क को रस्ता दिखाना है फक़त साधुका काम।

Yade haq karna karana hai faqat Sadhu ka kaam.
Khalq ko rasta dikhana hai faqat Sadhu ka kaam.

It is the *only* duty of the *Sadhus*
to remember and make others remember
the “Right” (Absolute)
and

It is the *only* duty of the *Sadhus*
to be the guide of the Whole World.

Remember the Lord

(The World is Full of Vanities)

सुमिरन कर श्री रामनाम,
तज विषय भोग और सर्वकाम।
तेरे संग चले नहीं एक दाम,
जो देते हैं सो पाते हैं॥ दिन नीके बीते जाते हैं॥१॥

Sumiran Kar Sri Ram nam, Taj vishaya bhog aur sarva kam;
Tere sang chale nahin ek dam, Jo dete hain so pate hain.
Din nika bite jate hain.

Remember the (holy) name of Sri Rama, i.e., Remember God; give up all the worldly and the sexual enjoyments, and all other deeds too. Not a *dama* (1/20th part of an Anna) will go

with you; only they get (something), who give (something).
(The days are passing away speedily.)

भाई बन्धु और कुटुम परिवारा,
सब जीते जी के नाते हैं।
किसके हो तुम कौन तुम्हारा,
किसके बल हरिनाम बिसारा॥ दिन नीके बीते जाते हैं॥२॥

Bhai bandhu aur kutum parivara, Sab jite ji ke nate hain;
Kiske ho tum kaun tumhara, Kis ke bal Hari nam bisara.
Din nike bite jate hain.

Brothers, friends, relatives and family members, all these are *related* to you as long as you are alive. *Otherwise*, ‘whose are you’ and ‘who is yours’. (Dear Ones!) On whose strength, you have forgotten the (holy) name of Sri Hari! (the Almighty).
(The days are passing away speedily.)

लख चौरासी भरम के आये,
बड़े भाग मानुष तनु पाये।
तिसपर भी नहीं करी कमाई,
फिर पाछे पछताते हैं॥ दिन नीके बीते जाते हैं॥३॥

Lakh chaurasi bharam ke aye, Bade bhag manush tanu paye;
Tis par bhi nahi kari kamayi, Phir pache pachtate hain.

Din nike bite jate hain.

You have already travelled over the 84 lakhs of *yonis* (species) of the animal world. It is very fortunate of you that you have got this human body. Still, you have not done anything (for the next birth). And therefore, you (will) have to repent for it.
(The days are passing away speedily.)

जो तू लागे विषय विलासा,
मूरख फँसे मृत्यु की पाशा।
क्या देखे श्वाँसा की आशा,
गये फिर नहीं आते हैं॥ दिन नीके बीते जाते हैं॥४॥

Jo tu lage vishaya vilasa, Murakh phanse mrityu ki pasha;
 Kya dekhe svansa ki asa, Gaye phir nahin ate hain.

Din nika bite jate hain.

If you engage yourselves in worldly enjoyments after the objects, O foolish people! you entangle yourselves in the clutches of the so-called death. And why are you hoping for breaths (after breaths)? (Remember,) what is gone, is gone for ever. They, those that have passed away will never return. The days are passing away speedily.

Om Tat Sat!

There Is No World

A thing *which* does not exist in the beginning and in the end, does not exist in the middle also. There is no pot in the beginning. When it is broken there is no pot. It is all clay. Even when you see a pot you should strongly think that there is no pot. This is the strong determination of a *Viveki*.

Similarly there is no body in the beginning. It is all *Svarupa*. In the end, when you become a *Videhamukta*, there is no body. So even when you see this body, you must think, it does not exist at all. It is all *Bhranti* (illusion). Thus through *Yukti* you can prove the *Abhava* (non-existence) of the world.

Sruti also supports the above statement.

“*Sarvam khalvidam Brahma na-ihā nanasti kinchana—*
 All is Brahman. There is no such thing as diversity.”

Take the illustration of mirror. Now you see the reflection of your face in the mirror. Is it real? Do you take it as a solid reality? You are perfectly aware that it is all unreal, a mere appearance only. You know that the real thing is something else, your own self, and a mere false reflection appears in the mirror.

Even so a Vedantic student takes this world and body as a mere appearance. He is fully aware that the only reality is

Brahman. He denies the appearance and constantly identifies himself with the Brahman.

You can blow up the existence of the world through *Layachintana*. See how the elements get involved. All the objects get merged in the earth, earth in water, water in fire, fire in air, air in ether, ether in *Avyaktam* and *Avyaktam* in Brahman. Where is the world now, my friend? The more the idea of the world vanishes from your mind, the more the idea of Brahman will get a strong hold in your mind. Think of the operator in the Cinema Show who is in charge of the film. The pictures are all false. The operator only is the real person. He remains even when the pictures disappear. In the “*Moving Toy Show*”, there is a person behind the screen, who holds on the strings. This whole world is a bioscope. It is a mere show kept up by the mind-juggler. The string-holder is *Hiranyagarbha*. He is the *Sutradhara*. He is the operator of this World-Cinema.

There is no world in deep sleep. This goes to show that if there is a mind, there can be a world. The world exists because there is a mind. If you can consciously destroy the mind by concentration and Samadhi, the whole world will vanish. *Nirvikalpa* Brahman alone will remain. The world is only a mental creation.

Jagrat state is a mere dream only. The *Lakshana* of dream are found in the waking state also. Fire burns you in the dream. A tiger bites you in the dream. A knife cuts your finger. The only difference is that the *Jagrat* is a long dream. All objects in the *Jagrat* are ever changing. Even though you see them in the morning, as soon as you get up, they are not the same. Water is ever flowing. You cannot take a bath for the second time in the same water. A new wick comes to the surface in the lamp every minute. The child grows daily. Atoms rotate with a tremendous speed. The atoms of Mr. ‘A’ pass on to Mr. ‘B’. The atoms of Mr. ‘C’ comes to Mr. ‘A’. These are all scientific facts. For an ordinary man the world of yesterday appears as same today also. But this is not the case. Your father is alive. You dream, he

is dead. You see many other fantastic contrary things. This indicates that mind fabricates many false pictures and images.

Milk gives pleasure to some and pain to others. The third cup of milk causes retching. The same milk creates nausea during fever. What is all this? Is it not mental deception? A real thing will give happiness to all and at all times. Mark the "*Eka-rasa*," homogeneous happiness which everybody gets daily in sleep. Tongue deceives you. Now look at the deception made by the other Indriyas. A man with cataract sees 3 moons at night. Tigers, cats and owls can see at night in the dark. This is a play of the lens only. If you have another pair of lenses, a square table will appear as an oval one. A round ball will appear as a flat one. A woman appears beautiful in the eyes of the husband only. The husband projects his own idea of beauty on his wife. She appears very ugly in the eyes of another man. What is this? Is it not a deception? How can you trust the eye? How can you trust the other Indriyas and the sense-data of experiences? Beauty, pleasures—are all mental imagination only. Real beauty, real happiness, is inside Atman only. They are reflections from the Atman. A man with jaundiced eyes sees all objects coloured yellow.

A man with colour blindness sees red colour in a green object. A man with nyctolopia (night-blindness) cannot see at night. A man with paralysed hands will not have any feeling of hardness when he touches a piece of stone. If you have perverted exaggerated feelings, you will have hard feeling in butter and soft feeling in stone. The fall of a small pin will produce a sound like thunder when you hear at a microphone. The world is a play of colours and sounds. It is a play of nerves. Things are not as they appear to be. The five Indriyas deceive you every moment. Wake up. Be on the alert.

Time also is a false thing. It is also mental creation. When you are concentrated, three hours appear as half-an-hour. When the mind is wandering, half-an-hour appears as 3 hours. In dreams, within 10 minutes, you see events of 100 years. The

mind will make one *Kalpa* as one minute and one minute as one *Kalpa*. When you are tired, even one furlong appears as a mile. When you are brisk and active, 3 miles appear as one mile. Even right and wrong are mental creations. To kill a cow is right for a Mohammedan. To kill an enemy is right for a Kshatriya. To worship a cow is right for a Hindu.

The earth is in reality like a round ball. But it appears flat. It is in constant motion. It moves with a tremendous velocity. But it appears to be fixed in one place. Is this not a mental deception? Is this not jugglery of Indriya eye, a play of the lens? You cannot place much faith in *Pratyaksha Pramana* (proof by direct perception). The *Akasa* appears as a dome above, whereas in reality it is all-pervading. It presents a blue colour whereas it is really colourless. The trees appear inverted in the water. When you are in the moving train—all the neighbouring trees and paddy fields appear to move and the train itself appears to be standing still. When you are moving in the boat, when the boat itself is moving, all the surrounding objects appear to move while the boat appears to remain steady in one place. Have you ever thought out seriously about these things? A *Viveki*, in whom discrimination has dawned, is tormented very much. He begins to analyse things. He finds deception everywhere in this sense universe. He has new eyes to see now. He rejects this world as mere straw and takes the substratum only at the back as the solid reality. He takes this world as a false show (*Chitrapat*) kept up by that ingenious juggler—*Maya*—with the help of the mind.

Some Indians eat at meals several fresh green chillies with avidity, cupidity and stupidity too. Even when the tongue is burning, they will not leave them. They will go on eating the chillies, producing the sound “su-su-su” very often, with awkward twitching of face. This sight will be worth seeing for an Englishman. Even so the worldly minded persons will not leave the worldly objects even though they know fully well that there is nothing but pain in this sense-universe. They will go on

tasting the sense-objects and when death of any dearest person or any other difficulty occurs, will yell out “Ha-Hu. Ha-Hu. Ha-Hu”. Pitiable indeed is the state of a worldly minded person!

From the above facts, illustrations, *Yuktis* and utterances of Sruti it is quite clear that there is no world in reality and that it is a mere appearance due to ignorance or *Bhranti*. The only reality is Brahman or the Absolute which is the support for all these appearances.

The Goal of Life

The Goal of Life is Self-Realisation. There is a *Para* (Supreme) *Vastu* (Reality) in the innermost recess of your heart in the *Dahara-Akasa* (ether of the heart). It is self-luminous (*Svaprakasa*). It illuminates the mind, Buddhi, Indriyas, the body, all objects; in short, every thing. It is described as *Nirakara* (formless), *Nirguna* (without attributes), *Nishkriya* (without any action), *Agrahya* (unknowable), *Achintya* (unthinkable), *Alakshana* (without any *Lakshana*), *Anirdesya* (indescribable).

By these terms ordinary people with gross intellect, who are without *Viveka* and *Vichara* take this Supreme Being, Brahman, as *Sunya* (void), or a negative unreal concept, or a metaphysical abstraction. That is not the case. This *Paravastu*, the support and source for the Vedas, all minds, all bodies and all worlds is the real essence of everything. It is the ultimate reality. It is *Amritam* (Immortal Being) that exists in past, present and future. Without Its Presence I cannot write these lines. You cannot read these pages. You cannot comprehend these ideas. You cannot breathe. You cannot think. You cannot see, hear, taste, feel and smell. It is the Mind of minds (*Manasya manah*). It is *Pranasya pranah* (Life of all lives)—Kena Upanishad. “*Janmadyasya yatah*”—(Brahma Sutras, I.i.2).

It is that from which this world has taken its origin. It is that in which this world subsists, and it is that into which this world eventually gets dissolved in the cosmic *Pralaya*. It is in

Him we live, move, and have our very being. You cannot deny it. Because it is your innermost self.

In denying it you only deny your own existence. In denying it you only prove its existence.

By spiritual Sadhana, by *Nididhyasana*, you can realise it and feel it like *Amalaka* fruit on the palm of your hand. You can feel it just as you feel a solid piece of stone, that lies in front of you. Sri Dattatreya, Sri Sankara, Mansoor, Shams Tabriez, Gargi, Queen Chudala, Raja Sikhidhwaja, Yamadeva, Jada Bharata, had all realised this mysterious Atman or Brahman.

Yajnavalkya says in Brihadaranyaka Upanishad to his wife Maitreyi, “O Maitreyi! *Atma are va drastavyo srotavyo, mantavyo, nididhyasatavyo*—This Atman should be seen, heard, reflected and meditated upon.” This is your onerous duty. For this you have taken this physical body. Remember this. All other duties are your own mental creations.

**यो वै भूमा तत्सुखं न अल्पे सुखमस्ति, भूमैव सुखम् त्वैव
विजिज्ञासितव्यः ।**

“*Yo vai Bhuma tatsukham na alpe sukham asti bhumaiva sukham tvaiva vijijnasitavyah*—The Infinite (the Great Brahman) is Bliss. There is no bliss in what is small (finite). The Infinite alone is Bliss. But one should wish to understand the Infinite.” Chhandogya Upanishad, VII, 23.

**ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥**

“*Ye hi samsparsha bhoga duhkha yonaya eva te; Adyantavantah kounteya na teshu ramate budhah*—The delights that are contact-born, they are verily wombs of pain, for they have beginning and ending. O Kounteya! not in them may rejoice the wise.” (Gita: V-22.)

“*Agre-amritopamam pariname vishamiva*—That which

from the union of the senses with their objects at first is as nectar, but in the end is like venom." (Gita: XVIII-38.)

What are the advantages of realising the Self or Atman or Brahman? Just hear now.

"The Self which is free from evil, undecaying, undying, free from sorrow, free from hunger, and without thirst, with *Satya Kama* (true desires) and *Satya Sankalpa* (true resolve or volition)—that is what to be sought after, which one must wish to understand; one who has sought after this self, and understands It, obtains all worlds and all desires." So said Prajapati to Indra. (Chhandogya Upanishad, VIII-vii-1.)

Sruti says:

"Brahmavit Brahmaiva Bhavati—The knower of Brahman becomes Brahman."

"Brahmavit Paramam Apnoti—The knower of Brahman gets the Highest."

"Atmavit tarati sokam—The knower of Atman crosses over grief."

Let us see what the Gita says on this point:

"Sa Brahmayogayuktatma sukham akshayam asnute—The Yogi enjoys happiness exempt from decay." (Gita: V-21.)

He gets "*Sukham atayantikam*—infinite happiness." (Gita: VI-21.)

"Janma mrityu jara duhkhair vimukto amritamasnute—Liberated from birth and death, old age and sorrow, he drinketh the nectar of immortality." (Gita: XIV-20.)

What more you want, my dear friends? You get everything by realising Atman or Brahman. Absolute is the only Reality. Atman is the only Truth. Will you all apply yourself in right earnest to some spiritual practice from the moment you read these lines?

Do not disappoint me. I am your sincere well-wisher. I am

a cosmic friend. I can help you in your practice. Simply knock. You can correspond with me. Will you promise me then? I will be delighted indeed!

Open your heart and be sincere and hurry up. Life is short. Time is fleeting. Open your eyes. I will make you a king of kings. *Siva* will inspire and spiritualise you. Just hearken unto his words and follow.

May God bless you with spiritual strength, peace and *Kaivalya* (Final beatitude.)

Om! Om! Om!

Brahman (God) Exists

46 Arguments (Cogent and Convincing)

1. Parabrahman cannot be demonstrated. But it is possible to infer the existence from certain empirical facts. The existence of Brahman is known on the ground of its being the Self of everyone. For everyone is conscious of the existence of his Self and never thinks "I am not". If the existence of the Self were not known, everyone would think "I am not". And this Self of whose existence all are conscious is Brahman. It is difficult to define Parabrahman. But we will have to give a provisional definition. That is *Sat-Chit-Ananda* (Existence Absolute, Knowledge Absolute, Bliss Absolute).

2. Close your eyes and imagine for a moment that you are dead. You can never do so. You can never think that you will not exist (after death). You will imagine that your dead body is lying down and that you are witnessing the dead body. This clearly proves that you are always the witnessing subject (*Sakshi, Drashta*). There is an inherent feeling in everybody "I exist—*Aham Asmi*".

3. Because the Self is the basis of the action of proving and consequently it is evident before the action of proving. And since it is of this character, it is therefore impossible to deny it.

In denying Brahman you deny your own existence which is logically absurd. Brahman is the basis of all presuppositions, demonstrations and all notions.

4. Every effect has a cause. This phenomenal world must therefore have a cause. It is an effect of Brahman, the original causeless cause (*Param Karana*). This is the cosmological way of proving.

5. You cannot think of a finite thing without thinking of something beyond. The mind is so framed that it cannot think of a finite object without thinking of Infinity. You cannot think of an effect without thinking of its cause. You cannot think of impurity, *Dvaita*, disagreement, variety, mortality, etc., without thinking of purity, *Advaita*, agreement, unity, immortality, etc. The possibility of the relative implies the reality of the Absolute. This is the psychological method of proving the existence of Brahman. Infinity belongs to the very essence of His Nature. *Sat-Chit-Ananda* is His very essence just as heat and light constitute the very essence of fire.

6. When you are in the darkness, when you are behind a veil, if anybody asks “who is there?”, you will naturally answer, “It is I.” Then after a second thought, after a moment, you will say “I am Mr. So and So.” This “I am Mr. So and So” is a mental *Kalpana*, is *Adhyasa* or false superimposition on account of *Avidya* (ignorance). At first you have expressed spontaneously your inherent feeling of existence, the big Infinite “I”. Nothing can resist this innate feeling of “*Aham Asmi*”.

7. Unless there exists one continuous principle equally connected with the past, the present and the future or an absolutely unchangeable Self which cognises everything, we are unable to account for remembrance, recognition and so on, which are subject to mental impressions on place, time and cause. The Self is distinct from and superior to ideas, because the ideas require an ultimate principle which unites and

connects them, while the Self is itself the ultimate principle which renders the cognition of the ideas possible.

8. "Aham" means "I" in Sanskrit. "Idam" means "This". When I refer to myself I speak "Aham" and when I refer to you I say "Idam". When you talk to me words are reversed. My "Idam" becomes "Aham" and my "Aham" becomes "Idam" for you. Tables are turned over. There is only "Aham" everywhere, the one common consciousness. "Idam" is a mental creation, or false attribution or *Adhyaropa* (superimposition) just as a snake is superimposed on a rope. The snake is a *Vivarta* of the rope. "Idam" is a *Vivarta* of "Aham".

9. To break through the circle of cause and effects in this phenomenal world we must look for an existence which does not change (*Nirvikara*, *Kutastha*, *Nirvikalpa*, *Achyuta*, *Avyaya*) or depend upon another (*Svatantra*) and is always the same and likewise the cause or causeless cause (*Parama Karana*) of these changeable existences. This unchanging independent, beginningless (*Anadi*) *Vastu* must be something which cannot be perceived by any sense (*Atindriya*, *Adrishya*) and must be without the attributes found in objects which are perceptible (*Nirguna*). Here every change ceases; here the mind can rest; here that faith may find root which we seek in vain among the fleeting things of the world.

10. There are first our senses; but they have relation to something else; they know nothing by themselves, and above all, they depend even for their knowledge upon the mind, for the latter is an indispensable medium of perception. Is the mind then a final cause? Far from it: for mind is also finite and shows its dependence upon something else by the fact that in deep sleep the mind itself is without manifestation. Our human knowledge, therefore, limited as it is, has but reference to a knowledge which is infinite. Having arrived at this conclusion if we again reflect on our own nature, we find within us a permanent element to which all the modifications of knowledge refer. It is the Self which hears, sees, minds and knows, which

does not disappear with the different acts of knowledge, which is unaltered in all those acts, and without which they were themselves impossible. It is in one word, our Self, the Soul of souls which, as such, is mere knowledge in the abstract, free from any limits, and independent of the objects of knowledge. It is the *Light of lights, Life of all lives, Mind of all minds, and Soul of all souls*. It is the hidden Life, vibrant in every atom. It is the hidden Light that shines in every creature. It is the hidden Love that embraces all in oneness. It is the Silent Witness (*Sakshi*) of all activities in all minds. It is the Brahman of the Upanishads.

11. Carefully analyse this little "I," the lower self-arrogating false personality which is the cause for all miseries, troubles and tribulations.

The physical body is not the "I". Even if the leg or hand is amputated still the "I" remains. It is made up of five elements. It is the resultant product of *Annam* or food. Hence it is styled as *Annamaya-kosha*. It is full of parts. It has a beginning and an end. It is *Vinashi* or perishable. It is *Jada* or non-sentient or non-intelligent.

The Indriya is not the "I". It is *Jada*. It has a beginning and an end. It is the effect of Rajo Guna and Sattva Guna. It is made up of *Tanmatras*.

Mind is not the "I". There is no mind in sleep. Yet there is the feeling of continuity of consciousness. Mind is *Jada*. It has a beginning and an end. It is a bundle of changing ideas. It gropes in darkness. It sinks down in grief. It becomes like a block of wood in extreme fear.

Prana also is not the "I". It is an effect of Rajo Guna. It is *Jada*. It has a beginning and an end. You can suspend the breath and yet the continuity of consciousness remains.

The *Anandamaya Kosha* or the *Karana Sarira* which constitutes the *Moola Ajnana*, and which is made up of *Vasanas* and *Samskaras* is not the little "I". It is *Jada*. It has a beginning and an end.

When I say "I," I really feel "I am" or "I exist," (*Sat* aspect). I understand or comprehend that "I am" (This is the *Chit* aspect). I feel *Ananda* (*Ananda* aspect). On careful analysis by introspection this little "I" dwindles into an airy nothing just as an onion is reduced to nothing when the different layers are peeled off. But we get at the 'core' or 'essence', the big Infinite "I", *Sat-Chit-Ananda* Brahman, the substratum or background for all these appearances, many little "I"s.

12. You see a mango tree in front of you. It has a name. It has a form also. It consists of stem, branches, twigs, leaves, flowers, fruits, etc. These two aspects or parts of it are only visible to the ordinary sight, to the ordinary run of mankind. They are wholly occupied and charmed by these two aspects or parts only (*Nama Rupa* that are illusory). They are unconscious of the Truth that lies at the back of the mango tree.

In addition to these two aspects there are three other aspects or parts of it. The mango tree "is," that is, it exists. This is its *Sat* aspect (*Asti*). It "shines". You understand that a mango tree stands before you. It is cognised by your senses and mind. This is its *Chit* aspect (*Bhati*). The presence of the tree gives you delight. This is the *Ananda* aspect (*Priya*). Now cut down the tree and make it into planks. Even then there is *Sat-Chit-Ananda* in this plank. The plank 'is' or exists. It shines. You know it. It gives you delight. You can make it into chairs, benches, etc. Now put the plank into fire. It is rendered into ashes. Even then there is *Sat-Chit-Ananda* in the ash. The ash 'is' or exists. The ash shines. You know it. It gives you delight. It is used for various purposes. So you see that the names and forms may change, but the *Sat-Chit-Ananda* remains for ever. That is the Truth.

Every form has its own *Sat-Chit-Ananda*. The form is different (*Vyatireka*); but the essence that is at the back is the same in all forms (*Anvaya*).

13. You love your wife and children in and through the

Atman (or Brahman) that is hidden inside the body. If you had really loved the physical body alone, you ought to love the dead body also that is in a cadaveric, rigid state with ensuing decomposition. But on the contrary you try to get rid of the dead body as soon as possible.

14. When the house is on fire you try to save yourself first and ignore the property, wife, children, etc. This clearly shows that you love to a very high degree something which is hidden within your physical body. That something is dearer to you than anything else in the world. That something is Atman or Brahman or Self of everyone, the one common consciousness, the *Adhishtana* or substratum for all, for everything, for the whole world.

15. There are 5 Indriyas, *Vishayi* or *Grahaka* (organs that grasp) and five *Vishayas* (objects) in the whole world. Eye can see forms. Forms are made up of *Agni Tattva* (fire). Eyes are also formed out of fire *Tanmatra*. So there is *Svajateeya Sambandha* between eye and form. Eyes cannot hear sounds. Ear is made up of *Sabda Tanmatra*. Sound emanates from *Akasa*. There is *Svajateeya Sambandha* between ear and sound. Ear cannot see. All the five Indriyas are *Jada* (insentient or non-intelligent). They borrow their light and power from Atman or pure Spirit which is at the back of these Indriyas just as a cup of water when exposed to the sun borrows the heat from the Sun. Atman in conjunction with eye Indriya and objects gives rise to perception of the world. The whole world is nothing but Atman or Brahman. Atman only can see Atman. Atman sees Atman. There can be *Svajateeya Sambandha* between Atman inside and Atman outside. A piece of stone is only Atman or Brahman. Brahman appears as stone through mind and physical lens. In Reality the whole world is nothing but Brahman (*Sarvam Khalvidam Brahma*). There cannot be any connection between Atman and Anatman (Self and Non-Self).

16. In sleep there are no senses, no objects, no mind and

yet you experience the highest bliss. When there are no objects, wherefrom have you derived the bliss? The mind rests in Brahman during sleep and it is from Brahman this bliss is derived. Further during sleep when there are no other persons, 'I' alone exists.

17. "*Cogito ergo sum*—I think. Therefore I am." This is Descartes' fundamental basis of philosophy. This is in accordance with Sri Sankara's statement that the Atman cannot be illusive, for he who would deny it, even in denying it, witnesses its reality.

18. Though Brahman in its true nature is indefinable (*Anirdesya*) and unknowable (*Agrahya*), still we have to give some provisional definitions. Advaitins mention some attributes (*Viseshanas*) or characteristics (*Lakshanas*) to mark off from Brahman objects possessing other attributes, and thus help us to concentrate on the object in question. These characteristics are either essential (*Svarupa Lakshanas*) as Sat-Chit-Ananda or accidental (*Tatastha Lakshanas*) as Omnipotence, Omniscience, Creatorship, etc. Western philosophers admit that there is a great thought or intelligence behind the universe. The second and third aphorisms of Vedanta Sutras denote the omniscience of the Lord.

19. Karma is *Jada* (non-intelligent). There must be a dispenser to allot the fruits for the actions of Jivas. The Karma theory only can wisely explain the variegated nature of the world (poor, rich, healthy, sickly persons, mighty intellectual giants, born idiots, infirm persons, born deaf and dumb persons, etc.). An overseer of works knows how much wages are to be given to various workers in the contract work according to the ability and nature of work turned out by the coolies. Even so the Lord of the universe knows the actions and motives of the Jivas and allots accordingly fruits for their actions.

20. Many a time you propose many things but God disposes otherwise. Everyone has practical experience of this

daily. This clearly indicates that there is a Supreme Power who controls and guides every human being. You get exaltation and satisfaction when you do virtuous actions. You get alarmed and frightened when you do vicious actions. Why are you afraid? This indicates that there is a Supreme Self behind your conscience who witnesses all your actions (*Karmadhyaksha*) and the activities of the mind also.

21. “*Om, kena ishitam patatir preshitam manah*—By whom is the mind directed?” (Kena Upanishad, Mantra 1.)

The *Manas* is an organ of sensation and thought. It must be under the control of some one who uses this instrument. The Jiva or human soul is not the director of the mind because we see that ordinary men are swayed away ruthlessly by the mind. Therefore there must exist some other Supreme Being, who is the director of the mind. He is the *Antaryamin*, the Inner Ruler and Controller.

22. Mind is a powerful engine. There must be a very intelligent driver for this engine. That driver is Brahman.

23. This is one way of proving the existence of Atman or Brahman.

The eye is the *Drik* (perceiver), the object is the *Drishya* (perceived). The mind is the perceiver and the eye is the perceived. Atman is the perceiver and the mind with its modifications is the perceived. If a perceiver of the Atman is sought, the enquiry will end in what is known as a *regressus ad infinitum* (*Anavastha Dosha*). Therefore the Atman (witness of everything and of all minds) is self-existent, self-create, self-luminous, independent, immortal, unchanging, beyond time, space and causation. It is not seen by anything else. The objects are different but the perceiving eye is one. The Indriyas are different but the perceiving mind is one. Minds are different but the perceiving Atman is one. You find one behind many. *Vichara* is needed.

24. Brahman is not void. It is not blankness or emptiness.

It is impossible for the mind to conceive of an absolute nothing. It is *Paripoorna* because all desires melt there. You get Supreme, eternal satisfaction (*Parama Nitya Tripti*). It is everything. When you become nothing (by annihilating this false illusory 'I') you get everything. You become everything (*Paramam apnoti; Brahma eva bhavati*).

25. Faith in the laws of nature is faith in God. The whole world runs under definite, well-established laws. There is no such thing as chance or accident. God or Isvara is *Tatastha Lakshana* of Brahman only. For the sake of pious worship of Bhaktas, the Nirguna Brahman simply appears as Saguna Brahman (Isvara). In reality there is no such thing as Saguna Brahman. There is existence only. That is Reality. That is Truth.

26. Just as you see a tree in front of you, there must be somebody to see the activities of the mind. Otherwise *Kartru-Kartavya Bhava Sambandha Virodha* will come. That somebody is *Kutastha Brahman*.

27. The simplest comparison of two ideas and the recognition of them as like or unlike presupposes the indivisible unity of that which compares them, an Atman external to the content with which it deals.

28. The relief that is obtained by remembrance of God in adversity indicates that there is a Supreme Power who guides and controls human beings.

29. Even a rank materialist and an atheist cries out for help "O God! Forgive me. Protect me", when he comes face to face with a tiger in a thick forest, when he is in great distress, when he is in a helpless condition while the steamer in which he travels is in a sinking condition, when he suffers from paralysis, when there is an earthquake or volcanic eruption, when he is left alone at dead of night amidst thunder and lightning.

30. An atheist says that there is no God. But that knower who knows the non-existence of God is Brahman.

31. A *Sunyavadin* says that there is only *Sunya*. But that knower who knows the *Sunya* (void) is Brahman (God of gods).

32. A desire arises in the mind. There is a *Vritti* now. This *Vritti* agitates your mind till you get satisfaction through enjoyment of the desired object. There is Santi or peace or happiness after the enjoyment is over. Another desire arises. Now in the interval between the gratification of one desire and the manifestation of another desire there is pure bliss, because there is no mind then. It is at rest. You are in union with Brahman. That state of pure bliss between two desires is Brahman. If you can prolong that period of bliss through Sadhana by keeping up the idea of Brahman and by not allowing any other *Vritti* or desire to crop up you will be in Samadhi. The period between one *Vritti* and another *Vritti* is the real *Sandhi* (juncture).

33. Who sees the defects in the Sun, whether it shines brightly or whether it is obscured by clouds? It is the eye. Who sees the defects in the eye whether there is cataract or *Timira* or not? It is the Buddhi. Who sees the defects in the Buddhi whether there is confusion or clarity? Who illuminates the Buddhi? It is *Aham* (big, infinite 'I'). This 'Aham' is *Kutastha* or Atman or Brahman, illuminator of everything.

34. Who illuminates the objects in the dream? It is Brahman. There is no other light there.

35. Suppose there is a big light at night. You stand at a distance. Something stands between you and the light as an obstruction and you cannot see the light. But you can see the objects clearly that are illuminated by the light. Though you cannot see the light directly, you clearly conclude that there must be a big light through the perception of objects. Even so you see the world with its variegated coloured objects. There must be an illuminator behind this Nature. That illuminator, the Light of all lights, "Jyotishamapi tat Jyotih," (Gita: XIII-17), is Brahman, the *Adhishtana* (support) for this illusory world.

36. When the mind runs from one object to another object, the state in the interval wherein there is no mind is *Svaroopa Sthiti*. That is Brahman.

37. The very idea of creation suggests that there must be a creator. The idea of matter suggests that there must be a Spirit. The very idea of changing phenomena suggests that there must be an unchanging noumenon. The very idea of a changing mind suggests that there must be an unchanging *Sakshi* and controller (*Niyamaka*) for the mind.

38. There is perfect law, order, and cosmos in the universe. There must be a controller for this universe who must be omniscient, omnipotent and omnipresent. He is All-wise. He must be omniscient as He is the womb for the Vedas.

39. At night in utter darkness you say "there is nobody there." How do you know this? You know because in reality you are the *Sakshi* (witness). That *Sakshi* is Brahman.

40. You say in daily life "My body," "My Prana," "My mind," "My Indriya". This clearly denotes that the Self or Atman is entirely different from body, mind, Prana and Indriyas. Mind and body are your servants or instruments. They are as much outside of you as these towels, chairs, cups are. You are holding the body just as you hold a long walking stick in your hand.

41. As a punishment for a certain crime you would rather prefer to have your hands cut off than the eyes removed. This indicates obviously that the Indriya is closer to you and dearer also than the external instruments. Instead of sentence for death you would rather prefer to have your two eyes removed. This shows that life is dearer and closer to you than the Indriya. When you suffer from a serious, protracted ailment, you wish to give up your life also to get happiness. This shows that the Self or Atman is dearer than life or Prana.

42. There are two powerful instincts in men and animals. They are self-preserved and reproductive instincts. Hunger is

a manifestation of the self-preservative instinct. Lust is a manifestation of the reproductive instinct. The basis for the self-preservative instinct is the immortal nature of the soul. Owing to *Bhranti* (illusion), the Jiva or individual soul thinks that the body is Atman and eternal and the self-preservative instinct tries its level best to preserve the body for a long time (*Abhinivesha*) and perpetuate the body here. The idea of immortality is wrongly transferred to the body owing to illusion. Though there is death for the physical body, the Jiva imagines that he will live for ever here. The existence of the self-preservative instinct gives the clue to the existence of an Immortal Brahman (God).

43. The law of re-incarnation is infallible. Lord Jesus has touched on this point in the Bible. The soul of a man which survived after death in the previous life remembers in the next life also through the force of memory (*Samskara*) of its existence even after its separation from the physical body. So there is an inherent feeling in men that they exist even after the death of the physical body. Existence is Brahman. There is *Isvara Satta*.

44. Man generally argues at the time of his death, "I have undergone many miseries, troubles and difficulties in this life. I have done various good acts. They may not go in vain. After all, is it for this one life alone I have laboured so much? This cannot be. I must be immortal". He invents the theory of Immortality. Even common sense will tell everybody that there must be an immortal Atman.

45. You had been a child playing in your mother's lap. Then you grew up into a school-going boy. Then you became a sighing lover in adolescence. Then you reached adult manhood. Lastly you became a veteran with grey hairs. You have had a variety of experiences. There must be an unchanging Self as a *Sakshi* to witness these changing experiences. Otherwise these experiences are impossible. That unchanging Self is Brahman. It is the substratum for all these changing experiences of life.

An invariable Self must link continuously the varying childhood, boyhood, manhood and *Jarahood*.

46. When you search a thing in the dark in a room at night it is through the *Prakasha* (illumination) of *Adhishtana Chaitanya* or *Brahma Chaitanya* that you get at the thing by spreading the hands here and there in the room even in the absence of any kind of light. Brahman is self-luminous and *Sarva-prakashaka* (illuminates every- thing). It illuminates the Buddhi, eye, sun and all objects.

Chapter II

VEDANTIC PRAKRIYA

(Categories in Vedanta)

Adhyaropa—Apavada

Just as a snake is superimposed on rope (*Rajju-sarpa*), silver in the mother-of-pearl (*Suktika-rajata*), man in the post (*Sthanur manushyah*), water in the mirage (*Mriga-trishnika*), blue in the sky (*Akasa neeli*), this world and body are superimposed upon Brahman. This is *Adhyaropa*.

This is not snake. This is rope. This is not silver. This is mother-of-pearl. This is not man. This is a post. This is not water. This is mirage. This is not world. This is not body. This is Atman. This is *Apavada* or *Apavada Yukti*. You reject, eliminate or sublate the false thing and take out the balance that is left which is the only true thing.

According to the doctrine of *Adhyaropa*, there is no real creation. The world is a mere appearance only.

Sat-Chit-Ananda

Albeit everything is transitory in this world, people purchase enormous plots of land, build bungalows in various places and erect multi-storied houses. They want to establish eternal life in this sense-universe. This is the *Sat* aspect. This indicates that in essence they are immortal. Owing to *Annyonya Adhyasa* or mutual superimposition they have mistaken the *Anitya* (non- eternal) for *Suchi* (purity—pure Atman), *Duhkha* (misery) for *Sukha* (happiness), *Anatman* (non-self) for Atman (pure-self). This *Annyonya Adhyasa* is due to *Avidya*. This is the reason why a man thinks “I am holy, I am beautiful,” even though he knows that the body is full of impurities. Even though

a man knows that he will die at any moment, still he thinks he will live for ever and makes very grand arrangements here to perpetuate his life here. This is also the *Sat* aspect of the essential *Sat-Chit-Ananda*.

Even a fool thinks he is very wise, because in essence he is all wisdom. This is the *Chit* aspect of *Sat-Chit-Ananda*. A growing child is full of curiosities. It worries the mother whenever it comes in contact with new things, "Mamma, what is this? What is that?" There is an intense craving for knowledge. This is also the *Chit* aspect. Everybody desires for knowledge. This is *Chit* aspect.

Everybody runs after pleasure. This is *Ananda* aspect. Everybody wants eternal life, infinite knowledge and infinite *Ananda* (bliss). This is *Sat-Chit-Ananda*.

Brahman is *Sat-Chit-Ananda*. *Sat* is Truth. That which exists in past, present and future is *Sat*. It has no beginning, middle and end. It is *Svayambhu* (Self-existent, Self-created). It is that which never changes (*Nirvikara, Kutastha*). In Truth the world abides; from Truth the world comes forth, and in Truth the world is again dissolved. Truth is the only Essence or Substance that underlies and pervades this world of beings. Truth is and gives immortality and fearlessness (*Amritatvam, Abhayam* of Upanishads). *Chit* is self-knowledge. There are no Indriyas in *Chit*. It is self-luminous and imparts light to mind, Buddhi, Indriyas, skin of the body, sun, moon, stars, fire, lightning and all objects. *Ananda* is Bliss itself or self-delight. There is no enjoyer in *Ananda*. It is enjoyment itself.

You love a mango fruit because it gives you pleasure. Amongst all things, you love your Atman most. This gives the clue to the fact that the nature of the Atman must be *Ananda Svaroopa* (All-Bliss), *Ananda Ghana* (Mass of Bliss).

Parabrahman I

Parabrahman or the Absolute is called by the following

various names. So many names and words endeavour to describe the nature of the Absolute.

I. *Bhuma* (unconditioned); *Atitam* (the transcendent); *Paripoornam* (Plenum) All-full; *Parasamvit* (Supreme knowledge or consciousness); *Jnanam*, *Jnanaghanam* (mass of knowledge); *Param* (Supreme); *Anirdeshyam* (the indescribable); *Dvandvatitam* (beyond the pairs, beyond the relative); *Anavachchinnam* (unlimited); *Nirvisesham* (without attributes); *Akhandam* (indivisible); *Nishkriyam* (without agency); *Kalatitam* (beyond time); *Desatitam* (beyond space and place); *Nirvikaram* (without modification); *Samam* (All-equality); *Santam* (peaceful); *Nirupam* (without form); *Niranjanam* (Spotless); *Samyam* (an all-complete condition of balance and repose).

II. *Advaitam* (non-dual); *Akarta* (non-doer); *Abhokta* (non-enjoyer); *Asanga* (unattached); *Asakta* (unattached); *Nirguna* (without attributes); *Nirlipta* (unattached); *Avyakta* (hidden or unmanifested); *Ananta* (endless, infinite); *Anadi* (without beginning); *Amritam* (immortal); *Anandam* (bliss); *Achala* (immovable); *Amara* (deathless); *Akshara* (imperishable); *Avyaya* (inexhaustible, unchangeable); *Asabda* (soundless); *Asparsha* (without touch); *Arupa* (without form); *Amurta* (without form); *Atanu* (without body); *Sukshma* (subtle); *Agandha* (without smell); *Aprana* (without Prana); *Amana* (without mind); *Atindriya* (beyond the senses); *Adrishya* (that cannot be seen by the physical eye); *Satyam* (Truth); *Sivam* (auspicious); *Kantam* (luminous); *Sat-Chit-Ananda* (Existence Absolute, Knowledge Absolute, Bliss Absolute); *Santam* (peaceful); *Chetana* (consciousness); *Chaitanya* (consciousness); *Chidghana* (mass of knowledge); *Chinmaya* (full of consciousness); *Chidakasa* (intelligence); *Chit-matra* (knowledge alone); *Sat-matra* (existence alone); *Tanmaya* (full of That); *Amala* (without impurity); *Nirmala* (pure), *Vimala* (without Maya).

III. *Avang mano gochara* (beyond the reach of speech and

mind); *Nischala* (immovable); *Nitya* (eternal); *Nirupadhiaka* (without *Upadhi* or limitation); *Niratisaya* (infinite); *Nirakara* (without form); *Kutastha* (rock-seated, unchanging); *Prajnanam*, *Sakshi* (witness); *Drashta* (seer); *Turiya* (fourth state); *Vijnana* (special knowledge); *Svayam Jyoti* (self-effulgence); *Sva Prakasha* (self-luminous); *Kaivalya* (isolation); *Kevala* (alone); *Suddha* (pure); *Siddha* (perfect); *Suddha Chaitanya* (pure consciousness).

IV. *Nirdosha* (without faults); *Buddha* (all-knowing); *Nirvikalpa* (without *Vikalpa*); *Svaroopa* (essence); *Ekarasa* (one homogenous essence); *Aparicchinna* (infinite); *Trigunatita* (beyond the 3 *Gunas*); *Nada Bindu Kalatita* (beyond *Nada*, *Bindu* and *Kala*); *Nishkala* (without parts); *Trividha Paricchedarahita* (free from 3 kinds of *Pariccheda* as time, space and causality); *Svajateeya Vijateeya Svagata Bheda Rahita* (free from these 3 kinds of differences); *Ekam* (One); *Nirmoha* (without delusion); *Niradhara* (without support); *Niralamba* (without support); *Nirasraya* (without support); *Nirleena* (without support); *Nirdvandva* (without pairs of opposites); *Achintya* (unthinkable); *Avinasi* (imperishable); *Avyavaharam* (without worldly taint); *Agrahyam* (incapable of being grasped); *Alakshanam* (without distinctive marks); *Avyapadeshyam* (indescribable); *Ajam* (unborn); *Niravaya* (without members); *Drik* (seer); *Chitrupa* (mass of knowledge).

Parabrahman II

(The Absolute)

Para Brahman is that *Sat Vastu* that is *Nitya* (eternal), *Svayambu* (Self-existent), *Svayam Jyoti*, *Svayam Prakasha* (self-luminous), *Vyapaka* (All-pervading), *Nirakara* (formless), *Nirguna* (without attributes), *Amritam* (Immortal), *Nirvikara* (changeless), *Anadi* (Beginningless), *Paramakaranam* (causeless), *Ananda Svaroopa* (Self delight).

A thing that is not conditioned by time, space and

causation must be infinite and immortal. An immortal thing must be unchanging and Eternal. A *Sat Vastu* must exist in the past, present and future, must have no beginning, middle or end.

An eternal thing must be beginningless. A beginningless thing must be causeless. What has a beginning, that being an effect, is not eternal and is absorbed into its cause. But Brahman being the cause of all is not an effect and not being an effect, it is Eternal. Brahman has no cause into which it could be absorbed; similarly endless, i.e., that which has no end or anything to be done by it. In the manner in which the ephemeral nature of plantains, mangoes, etc., is seen, by the fact of their yielding fruits and other results and then vanishing; Brahman is not seen to have such an end also; hence also it is eternal.

Brahman does not decay or suffer diminution; therefore also, it is eternal; for what decays is ephemeral.

An all-pervading thing must be formless and very, very subtle (Sukshma). Therefore Brahman is *Vyapaka*, all-pervading and subtle.

A changing thing cannot be infinite. Therefore Brahman is *Nirvikara*. If Brahman is causeless, it must be self-existent (*Svayambhu*).

Brahman is *Chit Svaroopa* (self-knowledge).

Infinite thing must be causeless. A finite thing cannot be the cause of this universe.

The Three Bodies

- | | |
|----------------------------------|-----------------|
| 1. Physical body (or Gross body) | Sthula Sarira. |
| 2. Astral body (or Subtle body) | Sukshma Sarira. |
| 3. Causal body (or Seed body) | Karana Sarira. |

Astral body is known as Linga Sarira, Linga Deha, Puriashtaka, or Antavahika.

Illustrations

(1) The following are the various illustrations (*Drishantas*). The shell of a tamarind corresponds to the physical body. The pulp represents the astral body. The seed corresponds to the *Karana Sarira*.

(2) The skin of the guava fruit (*Amarooda*) corresponds to the physical body. The pulp represents the astral body. The seeds correspond to the causal body.

(3) Ice represents the physical body. Water corresponds to the astral body. H₂O (Two molecules of Hydrogen and one molecule of Oxygen) represents the causal body.

(4) Seed, cotton and cloth is another illustration.

1. Physical Body

The physical body is made up of 5 elements. It contains the *Annamaya Kosha* (food Sheath). It disintegrates into its component parts (5 elements) after death. This body is the resultant product of your Karma. When the Karmas are fried up by attainment of *Brahmajnana*, you will no longer take up any new body. As by having a light, the apparition disappears and no further apparitions are likely to come to our view, so also the ghost of body completely disappears by the light of knowledge of Brahman.

“Jnanagnih sarvakarmani bhasmasat kurute-Arjuna—O Arjuna! The fire of wisdom reduces all actions to ashes.” (Gita: IV-37.) You are then liberated from the Samsaric wheel of birth and death. You are freed from the tyranny of flesh.

2. Astral Body

The Astral body is composed of 17 faculties or *Tattvas*, viz., 5 *Jnana Indriyas* or organs of knowledge, 5 *Karma Indriyas* or organs of actions, 5 *Pranas* and mind and Buddhi.

Chitta (organ of memory or sub-conscious mind) comes under mind. *Ahamkara* (self-asserting principle) comes under

Buddhi (*Antargata*). This astral body is more expansive than the physical body. It is very, very subtle. So it is inside the physical body like the *Akasa* in a room or like the bladder of a foot-ball. In Pranic healing, the operator stands at a distance from the subject, and yet the healing is effected. Direct physical contact is not needed. The operator simply makes some “passes” with his hands. This clearly goes to show that the astral body is more expansive than the physical. In Mesmerism too this body plays a conspicuous part. It is the seat of desires and emotions. “I-ness” and “mine-ness” fatten this astral body. If *Ahamkara* is thinned out, this body also wanes. It is an instrument for all activities of the embodied self as an adze and other tools of a carpenter. It is this body that does *Avagamana* (going to heaven and coming down again to this world). This body will get dissolved only in *Videhamukti* (disembodied salvation). It is Prana or energy that links the physical with the astral body. Death means the separation of the astral body from the physical one, the thread-like, slender Pranic link being cut off. The Vasanas exist in an expanded state in the astral body.

Astral body has the capacity to expand and contract. It contracts in dogs and expands in elephants. It is the astral body that operates in dream. Ghosts and apparitions make their appearance with a thin vapoury astral body. A dead body cannot feel, smell, taste, talk, etc. When the astral body has taken possession of the physical body, it moves this physical body. This physical body cannot do anything without the help of astral body. The physical body is like a toy of flesh, moved about by the Prana or astral body which is itself under the control of *Antaryamin* or *Sutradhara*.

*Isvarah sarvabhotanam hrid-dese-Arjuna-tishthati,
Bhramayan sarvabhotani yantrarudhani mayaya.*

“The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive power, causing all beings to revolve, as though mounted on a potter’s wheel.” (Gita: XVIII-61.)

The above facts go to prove the existence of an astral body.

3. The Causal Body

The causal body or seed body which contains the Samskaras and Vasanas in a seed state, which is made up of *Moola Ajnana* or *Moola Avidya* (primitive ignorance) supports the other two bodies physical and astral. The causal body is the cause for the other two bodies. Astral and physical bodies are the effects (*Karya*) of the causal body. Astral and physical bodies cannot exist without the cause, the seed body, or *Karana Sarira*. It is the *Adhara* or support for the two bodies. The causal body is the original veil or *Avarana* of ignorance that stands before you and *Svaroopa* or Brahman, Sat-Chit-Ananda—Existence, Knowledge and Bliss Absolute. When this veil is removed you will shine in your own glory or greatness (*Niravarana* state). You will become Brahman. All spiritual Sadhanas are done to remove this veil (*Avidya Nivritti*). This leads to Moksha. Remove the curtain (veil of ignorance) by constant *Nididhyasana* or meditation on “OM” and its meaning with *Bhava* or feeling. You will rest in *Sat-Chit-Ananda-Svaroopa*.

In *Jagrata* state or waking consciousness, the three bodies operate. In dream state, the physical body is at rest. The other two bodies function. In sleep the *Karana Sarira* only functions. In this connection it will not be out of place to mention about the three important *Vrittis*, *Priya*, *Moda* and *Pramoda* which belong to *Karana Sarira*. When you see grapes in the bazaar a desire arises. This is *Priya*. This *Vritti* emanates from the *Karana Sarira*. When you are in actual possession of the grapes, your affection is still deeper. This is *Moda*. When you actually eat them and get satisfaction, you get *Pramoda*. Similar is the case with you when you meet your intimate friend. When you meet him, you get *Priya*. When you talk to him and eat with him, you get *Moda* and *Pramoda*.

Just as the physical body is different in different

individuals, the mind also, the chief component of the astral body differs in different individuals. There are different types of minds with different tastes, temperaments, mode of thinking, etc., but there is one homogeneous, eternal, unchanging, immortal, ever pure, indivisible *Chaitanya* at the back of physical, astral and causal bodies. These three bodies float in that *Adhisthana* or support—Brahman, like particles of dust inside the water in a tumbler. Brahman unites everything. That unifying, eternal, all-pervading supreme consciousness is Brahman or Atman. That is your own self. Atman is distinct from these three bodies (*Sariratraya Vilakshana*). You are neither the physical body, nor the astral, nor the causal body. You are the *Sat-Chit-Ananda—Amrita-Atman*. There is no doubt of this.

Constantly hammer the mind on these ideas. “I am not the body. I am not the mind. I am not the causal body. I am *Chidananda-Rupah, Sivoham, Sivoham*.” This will lead to Moksha. The three bodies are illusory like *Mriga-trishna* (water in the mirage). The only reality is Brahman. The three bodies are simply superimposition (*Adhyaropa*) on Brahman, just as silver is super-imposed on mother of pearl (*Suktika-rajata*), snake on a rope (*Rajju-sarpa*), blue in the sky (*Akasa-neeli*), man in a post (*Sthanur-manushyah*). Do *Apavada* (eliminate, reject, sublate the three bodies). Do *neti-neti* (not this, not this). Body is not Atman. Mind is not Atman. Causal body is not Atman. Then the balance left is *Kevala* (alone), *Chidakasa*, *Suddha* (pure), *Paripurna* (all-full), *Chaitanya* (pure consciousness), *Sat-matra* (existence alone), *Chit-matra* (consciousness alone).

That is *Kevala Astitva* of Vedantins.

Linga-Sarira

(*Sukshma Deha—Astral Body*)

The thinness of this *Linga Sarira* renders it capable of

passing out, and its transparency (permeability) is the cause of its not being stopped by any gross substance. For these reasons, it, when passing out of the body, is not perceived by bystanders.

For this reason it is not destroyed by the destruction of the gross body. On account of this very subtlety, this subtle body is not destroyed by what destroys the gross body, viz., burning and the like. To that same subtle body belongs the warmth which we perceive in the living body by means of touch. That warmth is not felt in the body after death, while such qualities as form, colour and so on continue to be perceived; it is on the other hand observed as long as there is life. From this it follows that the warmth resides in something different from the body as ordinarily known. Scripture also says, "He is warm if going to live, cold if going to die."

Prana Does Not Depart in Brahmajnanis After Death

1. Either through the eye or through other places of the body, as nose, mouth, anus, etc., the Prana departs from the body after death in the case of ordinary men not possessing the highest knowledge.

2. "But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, of him the vital spirit (Prana) does not depart—being Brahman, he goes to Brahman."

"*Na tasya Prana utkramanti*"—Bri. Up., IV, 4, 6.

"*Atraiva samavalilyante*"—Bri. Up., III, 2, 11.

His Prana does not depart elsewhere (for trans-migration). From this express denial—it follows that the Prana does not pass out of the body of him who knows Brahman.

Pancha Koshas

(Five Sheaths)

1. *Annamaya Kosha* (Food Sheath)

2. *Pranamaya Kosha* (Vital Sheath)
3. *Manomaya Kosha* (Mental Sheath)
4. *Vijnanamaya Kosha* (Intellectual Sheath)
5. *Anandamaya Kosha* (Bliss Sheath)

Maya means “full of”. *Kosha* means a sheath or layer. *Kosha* represents the scabbard of a sword.

Atman amongst the Koshas is like the rarest and the most precious diamond, that is kept in a dark cave encircled and enveloped by five ranges of mountains, one overlapping the other.

Atman is like a diamond placed amongst the five caskets one containing the other, the inner one being the cleaner, the subtler and more expansive than the outer one.

You have the set of 5 vessels one placed inside the other in *Rukmini* cooker, for cooking purposes. Similar is the case with the five sheaths.

The five Koshas are like the five veils, that screen a light, the outer one being denser than the inner.

Annamaya Kosha is the physical body. Pranamaya, Manomaya and Vijnanamaya Koshas are in the astral body or *Lingadeha*. Anandamaya Kosha belongs to the causal body. Pranamaya Kosha contains the five Karma-indriyas or organs of actions. Manomaya Kosha and Vijnanamaya Kosha contain the five Jnana-indriyas. Priya, Moda and *Pramoda* are the *Gunas* or the attributes of the Anandamaya Kosha. Anandamaya Kosha contains the *Moola Ajnana* or *Mula Avidya*. Birth and death belong to Annamaya Kosha. Hunger and thirst belong to Pranamaya Kosha. Harsha and *Soka* (exhilaration and depression) belong to Manomaya Kosha. These are the *Shad-urmis* (six waves) in the ocean of *Samsara*. Passion, anger, greed, *Sankalpa-vikalpa* are Karmas of the Manomaya Kosha. Kartritva (agency), *Bhoktritva* (enjoyment)

belong to Vijnanamaya Kosha. Sleep and *Moha* (delusion) belong to Anandamaya Kosha.

Pranamaya, Manomaya and Vijnanamaya Koshas co-exist. They form one body, the Linga-Sarira. They cannot be separated.

In Manomaya Kosha the *Iccha Sakti* is working. In Pranamaya Kosha the *Kriya Sakti* is working. In Vijnanamaya Kosha the *Jnana Sakti* is working.

In the Taittiriya Upanishad each Kosha is represented as a bird with five component parts—viz., head, two wings, tail and trunk (Atman). The Anandamaya Kosha is thus described. The attribute of *Priya* (love) is its head. The attribute of *Moda* (joy) is its right wing. The attribute of *Pramoda* (rejoicing) is its left wing. Bliss is the trunk (the Atman). Brahman is the tail—support.

Vijnanamaya Kosha (Knowledge Sheath) characterised by egoism has *Kartritva* and *Bhoktritva*, the two characteristics of an agent. It is endowed with the function of knowledge (*Jnana Sakti*) and always identifies itself with the body and organs, etc. This causes a man to come down again into the world. It is exceedingly effulgent and owing to its being very near to the Supreme self, deludes the Jiva to transmigration.

It is the Ananda from the Anandamaya Kosha that is transmitted to the mind and nay, to the physical body even. The Anandamaya Kosha, when put in motion through *Priya*, *Moda* and *Pramoda Gunas* at the sight, possession and enjoyment of pleasant objects gives a push to the mind, which in turn gives a push to the physical body also, as in the case of persons who begin to dance in joy at times.

The Ananda of the Anandamaya Kosha is shared by the mind and the physical body also. In the cases of the presence of undesirable objects as enemies, the *Priya*, *Moda* and *Pramoda Vrittis* are inverted just as the flame that is inverted in a mirror owing to a wrong mental imagination.

The Anandamaya Kosha operates chiefly in dreamless, deep sleep, but at times, is observable in the waking and dreaming consciousness too. For instance, at the sight of the dearest and the most agreeable object or during the fruition of some of the most virtuous deeds, this Kosha operates. This sheath being the modification of Avidya (nescience) and having the pleasant attributes therein entraps an aspirant of *Brahmajnana* and impedes his further spiritual progress if he is not cautious and vigilant.

He should transcend this sheath and get at the Atman beyond.

Atman is *Panchakosha Vyatirikta* (distinct from the 5 Koshas). Atman is beyond the five Koshas. When you have a very strong conviction by analysis, introspection and *Vichara*, *Sruti*, *Yukti* and *Svanubhuti* (Shastras, reasoning and one's own direct experience), that you are entirely separate from the five sheaths, all fears melt away. The 5 sheaths float in Brahman or Atman. Atman is in the five sheaths as it is all-pervading. Yet it is distinct from the five Koshas. The Koshas are illusory. Atman is only real. The Pancha Koshas have a relative, dependent existence. They are not in Atman, but Atman is in them without being affected in the least by their changes and impurities, just as the sun's rays are not in the least affected when they fall on filthy substances like cow-dung and pure things as water, flowers, etc.

Through the *Vedantic Anvaya Vyatireka* method you must separate and take out the Atman from the Pancha Koshas.

Nama-rupa is *Vyatireka*. Names and forms are different. When one name and form is present, other names and forms are absent then and there.

Atman or *Asti-Bhati-Priya* (*Sat-Chit-Ananda*) is *Anvaya*. *Nama-rupa* (*Vyatireka*) is different in different individuals but *Asti-Bhati-Priya* (*Anvaya*) is the same in all persons. Just as you churn curd and take out the butter by the process of long

churning with exertion, you will have to churn out the butter—Atman, from the five Koshas by the churning of long meditation on Pranava “OM” with its meaning and *Bhava* (feeling). This is *Brahma-abhyasa*. This is *Jnana-abhyasa*. This is Vedantic Sadhana. This is *Jnanayogic* meditation.

Just as you take out the *Moong-ki-dal* (green gram) from a mixture of green *dal*, small pieces of stone, particles of straw, rice and wheat and throw out the other things, you will have to take out the Atman by *Anvaya* method and throw out the useless five Koshas by *Vyatireka* method.

Just as you take out the reed from the Munja grass, so also you will have to extract the pure Atman from the five Koshas.

Just as you take out the rice from the paddy by husking and winnowing, so also you will have to take out the Atman from the Koshas by *Sravana*, *Manana* and *Nididhyasana*.

Note: A careful study of the Taittiriya-Upanishad will enable one to have a comprehensive understanding of the five Koshas.

How to Transcend the Koshas

Besides the Anvaya-Vyatireka method as described in the previous pages, there is another way by which you can transcend the five Koshas.

Heat and cold are the *Dharmas* of the Annamaya Kosha. If you develop a high degree of *Titiksha* (power of endurance) like Swami Krishna Ashram of Gangotri, and if you can thereby bear heat and cold you have transcended the Annamaya sheath. If you have controlled hunger and thirst, the *Dharmas* of the Pranamaya Kosha, you have transcended this Kosha. If you can bear pain, insult, censure, disrespect, the Dharmas of the Manomaya Kosha, you have transcended this Kosha. If you remove the identification with the objects, body, wife, children, house, property by *Mithyabhava*, you have transcended the Vijnanamaya Kosha. Through indifference (*Udasinata*), and by

giving up *Moha* and control over sleep you can transcend the Anandamaya Kosha.

Complete annihilation of the Annamaya, Pranamaya, Manomaya, Vijnanamaya, and Anandamaya Koshas takes place only in *Videha Mukti*. In Rajasic persons whose minds are filled with lust, anger, greed and *Moha*, the Panchakosas do not vibrate harmoniously. You can meditate properly only if all these Koshas are in healthy and sound condition. *Japa* of any *Mantra* helps in keeping up the harmony of the Koshas. They vibrate in proper rhythm. *Asanas* make the Annamaya Kosha healthy. *Pranayama* purifies the Pranamaya Kosha, keeps it healthy and helps its rhythmical vibration. *Vichara*, *Manana*, *Nididhyasana* (meditation) develop the Vijnanamaya Kosha, and keep up its harmonious vibration.

The Three Avasthas

(*Jagrata*, *Svapna*, *Sushupti*)

1. *Jagrata Avastha* (Waking state or waking consciousness).
2. *Svapna Avastha* (Dream state).
3. *Sushupti Avastha* (Deep sleep State).

Jagrata Avastha is waking consciousness, wherein the mind operates along with the senses and gains the experiences and knowledge of the world of objects. The *Abhimani* is *Visva*. In other words *Visva* is the consciousness associated with the individual gross body.

Svapna Avastha is the dreaming consciousness wherein the mind alone operates independently. The *Indriyas* are at rest. The mind reproduces with some modifications the experiences of the waking consciousness. In this state the mind itself transforms itself into the dreaming objects such as rivers, mountains, flowers, gardens, chairs, etc. The *Abhimani* is *Taijasa*. In other words *Taijasa* is the consciousness associated with the individual astral body.

Sushupti Avastha is deep sleep state wherein the mind gets *Laya* (involved) into its cause the *Moola Avidya*. It is at perfect rest. The *Abhimani* of this state is *Prajna*. In other words *Prajna* is the consciousness associated with the individual *Karana Sarira* or causal body.

The pictures of a dramatic curtain when it is unfolded and drawn down represent the *Jagrata* state. When the same curtain is folded up all the pictures are not seen. This corresponds to the deep sleep state. This can be illustrated in another way. The clean cloth represents *Kutastha* or *Sakshi* (Pure Self). When it is coloured blue it denotes Sushupti; when it is traced or sketched, it indicates the *Svapna* state; and when it is painted with various colours, it represents the *Jagrata* state.

In *Yoga Vasishtha* it is said that the repeated imaginations (*Spoornas*) are solidified into a world of our waking state. The impressions of the waking state when photographed in the mind reappear as dreams in the *Svapna* Avastha. *Atma Purana* says: "When *Buddhi Maharani* accompanied by her beloved husband *Jivatma* is sitting in the eye-window, the panorama of the physical world comes to view. This is the waking state. When tired of this scenery of this physical plane she changes her seat to the *Hita Nadi* in the throat and enjoys the dream world. She again retires to her inner apartment, her bed chamber and all are withdrawn into the original source, the *Moola Avidya*." Here everyone is in very close contact with the pure *Atman*. A very thin veil of ignorance separates the individual soul from the *Atman*. The bliss of Sushupti is like but a drop in the ocean. In waking state you enjoy a small particle of this drop. Can you imagine the nature of *Ananda* in *Brahman* or *Atman*? It is the ocean of Bliss. It is unfathomable, immeasurable and indescribable.

Manorajya or *Manoratha* (building castles in the air), reverie, etc., are really dreams in the *Jagrata* state. Absent-mindedness is Sushupti in the waking consciousness.

There is a fourth state called *Turiya* wherein you are a *Sakshi* for the 3 other states above described. *Turiya* means fourth. Jnanins only enjoy this state. This is *Savikalpa Samadhi* of Vedantins. *Turiyatita* is the highest *Nirvikalpa* state wherein all the above three Avasthas entirely disappear. In fact this is no state at all. It is beyond all states. It is *Ekarasa* (one homogeneous essence). This *Ekarasa-turiyatita* is common to the Jiva and Isvara. *Turiyatita* is Brahman or Atman. Atman or Brahman is *Avastatraya Sakshi* (witness of the three states). He withdraws the innumerable Jivas into His womb at night during sleep (daily *Pralaya*) and remains as a silent *Sakshi* and projects them through the *Vikshepa Sakti* in the following morning into their various *Samsaric* activities.

How to Transcend the Three Avasthas

There are stages to transcend the three states one by one. The spiritual aspirant in the Vedantic path begins to look into the world as a dream. The idea of reality of the world slowly vanishes. His angle of vision changes. Gradually he will be established in the *Jagrat-Svapna* state. He works and sees the world. But everything is a dream for him. He will pass on for an ordinary man. No one save a Jnani can understand his mentality. The work is *Lila* (play) for him. He is a *Sakshi* for the activities of the mind and body. This Jnani-aspirant will forcibly drill into his mind these four ideas—*Svapna-Sakshi-Akarta-Lila*.

Even if a Jnani works, he does not work at all, because he has got the above *Bhava*. Even if he eats delicacies and sweets it is no *Vishaya* at all. He is established in the idea “*Abhokta*”. He identifies himself with Brahman. There is no *Kama-Sankalpa* in him. It is very difficult for worldly persons to understand the state of a Jnani.

After one is established in the *Jagrat-Svapna*, he should try to get at the *Jagrat-Sushupti* by becoming entirely indifferent to all objects and by getting established in the one idea that nothing exists except Brahman.

*“Sarvam khalu idam Brahma;
Na iha nana asti kinchana.”*

“All is Brahman only. There is no such thing as diversity.” He will slowly have this experience of the Upanishadic sages and seers. There are no *Spoornas* now. *Deha Adhyasa* (identification with the body) has vanished. This is *Jnana Sushupti*.

In the beginning, in the struggle to get over *Deha-adhyasa*, sometimes you will get over the body consciousness when you are as a *Sakshi*. While at other times you will drop down again for a short time to the body consciousness. The *Deha Vritti* (idea of body) will overpower you. This is the *struggling stage*. Through constant and intense Sadhana you will have to get over this trouble. Eventually you are bound to succeed by strong will. This is the *established stage*.

Five Parts of An Object

1. *Nama* (Name)
2. *Rupa* (Form)
3. *Asti* (Existence)—*Sat*
4. *Bhati* (Knowledge)—*Chit*
5. *Priya* (Bliss)—*Ananda*

Nama-Rupa—Name and form is *Mithya* (illusory). This is *Hetu* (cause) for *Duhkha* (misery and pain) for men without *Vichara* and *Viveka* (enquiry into Atman and power of discrimination between real and unreal, *Sat* and *Asat*). *Asti-Bhati-Priya* is *Hetu* for *Duhkha Nivitti* (removal of pain) and *Paramananda Prapti* (attainment of Supreme Bliss). *Nama-Rupa* differs in every individual but the *Asti-Bhati-Priya* is the same in all.

You will have to reject the *Nama-Rupa* by *Vyatireka* and take out *Asti-Bhati-Priya* (*Sat-Chit-Ananda*) which is your real *Svaroopa* by *Anvaya* method.

Anvaya-Vyatireka are the two Vedantic processes for realisation of Brahman. These two processes always go together. They are the positive and negative methods which an aspirant on the Jnana Yogic path uses during the course of his Sadhana. Anvaya is co-existence. Vyatireka is disjoined existence. Just as you separate and take out the green gram from mixture of black-gram, Bengal-gram, *Tur-ki-dal*, etc., you will have to separate and take out (realise) Atman from the mixture of Atman and Pancha-Koshas (five sheaths) through the Vedantic processes of Anvaya-Vyatireka.

Puriashthaka Body

This is another name for astral body. (1) 5 Pranas, (2) 5 Jnana Indriyas, (3) 5 Karma Indriyas, (4) Mind and Buddhi, (5) 5 Tanmatras, (6) Avidya, (7) Kama (desire) and (8) Karma—these 8 items constitute the *Puriashthaka* body. Study Yoga Vasishtha; you will have a comprehensive understanding of this *Puriashthaka*.

Three Doshas of the Mind

- | | |
|--------------------|----------------------------------|
| 1. <i>Mala</i> | (Impurity as Kama, Krodha, etc.) |
| 2. <i>Vikshepa</i> | (tossing of mind) |
| 3. <i>Avarana</i> | (veil of ignorance) |

There are three *Doshas* or defects of the mind. *Mala* can be removed by Nishkama Karma (selfless disinterested works), practice of *Daya* (compassion) and Mantra Japa. *Vikshepa* (oscillation of mind) can be removed by *Upasana* (devotion), *Pranava* Japa, Japa of *Soham* Mantra, *Maha Vakya Artha Chintana* (meditation and thinking on the meaning of *Maha Vakyas* or great sayings of the Upanishads as “*Aham Brahma Asmi*” or “*Tat Tvam Asi*”). *Avarana* can be removed by study of Vedantic literature, practice and realisation of Brahman. Only he who has removed *Mala* and *Vikshepa* is fit for Vedantic study and practice. It is owing to this veil of ignorance (*Avarana*) that

you are unable to comprehend your essential Sat-Chit-Ananda nature. It is a wall, as it were, between you and the Atman. Remove this veil or pull down the wall by Brahma Abhyasa. You will shine in your own glory.

The Three Gunas

- | | |
|-----------------------|----------|
| 1. <i>Sattva Guna</i> | (Sattva) |
| 2. <i>Rajo Guna</i> | (Rajas) |
| 3. <i>Tamo Guna</i> | (Tamas) |

The world's process or *Samsara* is *Trigunatmic*. Sattva is light, bliss, goodness. Rajas is passion, action. Tamas is inertia, darkness. Each Guna cannot exist by itself. When Sattva manifests, Rajas and Tamas become hidden or controlled. When Rajas is in force, Sattva and Tamas get concealed. When Tamas exhibits, Sattva and Rajas become controlled. People with Sattva Guna are very, very rare. The whole world may contain 1,000 Sattvic people and 30 Jivanmuktas. When Sattva preponderates with a small percentage of Rajas and Tamas, it is termed *Sattva Guna Pradhana*. When Tamas predominates with a small amount of Sattva and Rajas, it is termed *Tamo Guna Pradhana*. When Rajas predominates with a small quantity of Sattva and Tamas, it is termed *Rajo Guna Pradhana*. Vast majority of persons in the West are Rajasic. Sattva is white colour. Rajas is red. Tamas is black. Lord Vishnu is full of Sattva as He represents the preservative aspect of Brahman. Brahma has more Rajas as he represents the creative aspect of Brahman. When the equilibrium is disturbed by the Will of Lord (Brahma-Sankalpa) and the force of Karma of Jivas (*Adrishta*), three Gunas get the *Vaishamya Avastha*. Rajas is in a pure and calm state when it is in a state of equilibrium along with the other two Gunas. When it gets developed only, it becomes impure and disturbed. Mind and five Jnana Indriyas are born of Sattva Guna. Prana and five Karma Indriyas are born of Rajo Guna. The five gross elements are born of Tamo Guna. Convert Tamas into Rajas by doing incessant active work. Convert Rajas

into Sattva by doing virtuous actions, Japa, charity, selfless work, meditation, devotion, study of religious and philosophical books. It is impossible to jump to Sattva from Tamas directly. You will break your legs. Deep or intense Rajas takes a Sattvic turn. *Kshama, Santi, Daya, Karuna*, humility, *Ahimsa, Arjava, Satyam, Brahmacharya* are all Sattvic qualities. Anger, lust, jealousy, hatred are all Rajasic qualities. *Tandra, Alasya* (laziness), *Pramoda* (carelessness), *Moha* (delusion or infatuation) are all Tamasic qualities.

Atman is beyond the three Gunas (*Trigunatita*). He is *Trigunatita*. He is *Trigunatita Ananta Brahman*. You will have to transcend the three Gunas to become one with the Atman. You will have to give up Sattva Guna also. Sattva Guna also leads to bondage. Virtuous actions will bind you so much as vicious actions do. They will take you to heaven only. They cannot give you Mukti (release from Samsara). Mukti comes from knowledge of Brahman by transcending the three Gunas.

Linga Sarira

Sarira is astral body or *Sukshma Deha*. It is made up of 17 faculties or Tattvas, viz.:

Jnana Indriyas	5
Karma Indriyas	5
Pranas	5
Mind (Chitta)	1
Buddhi (Ahankara)	1

This body gets dissolved in *Videha Mukti* or *Videha Kaivalyam* when the Jivanmukta throws off the physical body at his death. It is this astral body that does '*Avagamana*' and takes fresh body at each incarnation.

M**a**y**a**

(Not that)

Ma not, *ya* that (not that). Maya is not that. It is not Brahman or the Solid Reality that is at the back of this seeming universe, at the back of all minds and all objets. Maya is an illusory power of Brahman. It is *Sat-asat- vilakshana anadi bhavarupa anirvachaneeya Maya*. It is neither *Sat* as Brahman nor *Asat* as the horns of a hare—because you sense the object—nor *Sat-Asat*. It is *Anirvachaneeya* (indescribable). This term occurs in Gita: VII-14. “*Mama Maya Duratyaya.*” “This illusion of Mine is hard to pierce,” and in Svetasvatara Upanishad also. It has got Saktis, viz., *Avarana Sakti* (veiling power) which does not allow you to realise your Divine, Sat-Chit- Ananda nature and the *Vikshepa Sakti* (projecting power) which projects the universe and the body and causes *Abhimana*. Just as heat is inseparable from fire, coldness from ice, Maya is inseparable from Brahman (*Abhinna*). It is *Atmasraya* (dependent on Brahman).

Maya is the *Upadana Karana* (material cause) for this universe. Isvara is *Maya Upadhi Chaitanya* or *Maya Vishishta Chaitanya*. According to *Abhasa Vada* (Theory of Reflection) Isvara is reflection of Brahman (Pure consciousness), in Maya. According to *Avaccheda Vada* (Doctrine of Limitation), that portion of Brahman covered by Maya is Saguna Brahman or Isvara. The whole world exists in a Bija form (seed state) in Maya during Cosmic Pralaya. Isvara has complete control over Maya. Just as Avidya is causal body for Jiva, Maya is the causal body for Isvara. World is the effect of Maya. Five elements are the effects of Maya.

It has got two Avasthas, viz., *Guna Samya Avastha* and *Vaishamya Avastha*. The first one is a state wherein the three Gunas, Sattva, Rajas and Tamas exist in a state of equilibrium. This occurs in cosmic Pralaya. The innumerable Jivas remain in a subtle state with their Samskaras and *Adrishta* (unseen power

of Karma; the fruit-giving power of Karma that is hidden in Karma).

When the period of Pralaya is over, *Spanda* or vibration takes place in the Maya of equilibrium, because the hidden Jivas want to enjoy the fruits of their actions. This is *Vaishamya Avastha*.

Brahman is compelled to project the universe. He simply wills (Brahma Sankalpa) and the world comes into being. Rajas is pure and calm when it is in a state equilibrium. It becomes impure and disturbed only during evolution or manifestation.

Vidya, Para-Sakti, Prakriti, Mula-Prakriti, Avyaktam, Adi Sakti, Adi Maya, are all synonymous names for Maya. Vishnu-Sakti (Lakshmi), Siva-Sakti (Parvati), Brahma-Sakti (Saraswati) are all modifications of the One Supreme Sakti,—Adi Maya. They are born of Maya. When the original Maya is agitated during projection or Srishti, the three Gunas, Sattva, Rajas and Tamas manifest. Chaitanya associated with Sattva-predominating Maya (Vishnu-Sakti) is Lord Vishnu, the preservative aspect of Brahman. Chaitanya associated with Rajas- predominating Maya is Lord Brahma, the creative aspect of Brahman. Chaitanya associated with Tamas- predominating Maya is Lord Siva, the destructive aspect of Brahman.

Brahman is *Anadi-Anantam*, but Maya is *Anadi- Santam*. Maya is beginningless but terminates as soon as you attain Brahma Jnana.

Hrim is Bija Akshara of Maya. It is Maya Bija. Just as OM is Pranava for Vedantins, *Hrim* is Pranava for *Tantriks*. *Hrim* is *Tantrik* Pranava. It is a powerful Mantra. It is associated with powerful ideas.

Brahman is Sat-Chit-Ananda. Maya has the opposite nature—Asat, Jada, Duhkha. The ‘Why?’ of Maya can only be understood when you attain knowledge of Brahman. Do not rack your brain now to know the ‘Why?’ of Maya. You cannot find an answer in any of the scriptures. The ‘Why?’ is itself a

logical absurdity. You can have a ‘Why?’ only for worldly matters where Buddhi functions. There can be no ‘Why?’ for transcendental questions of transcendental plane where a gross and finite intellect conditioned by Time and Space cannot reach.

Every one who has endeavoured to account for the empirical world has been confronted by ignorance at every step, and has been obliged to confess that human wit could go only so far and no further.

“*Lokavat Tu Lila Kaivalyam*”. The world is the *Lila* of Brahman. This is an aphorism of Vedanta Sutras. This is an explanation. There are other various explanations. But these do not give satisfaction for the enquirer. A man whose clothes are caught by fire will immediately run towards water. He will never enquire at the heat of the moment, when he is in acute distress how the fire came, how his clothes were burnt up. A man with acute appendicular colic will never enquire when the medicine is given, of what the medicine is made up of, who gave the medicine? He will take it immediately to relieve the acute pain. Even so when you are caught up in this terrible Samsaric wheel of birth and death and with various miseries, afflictions, pains and tribulations, you must try your level best to get rid of Maya. There are ways to destroy Maya. After this destruction, you will know the ‘Why?’ and the nature of Maya. Maya is that illusive power of Brahman which makes *Anitya* (impermanent), *Asuchi* (impure), *Duhkha* (painful), *Anatman* (insentient, non-intelligent) appear as *Nitya* (permanent), *Suchi* (pure), *Sukha* (pleasant), *Atman* (intelligent, conscious).

You know that you will die and yet you think you will live for ever. This is Maya. You know that the world is full of miseries and yet you take delight in the perishable objects and will not leave them. This is Maya. You know that the body of a woman is made up of all sorts of impurities, flesh, bone, urine and faecal matter and yet you rejoice in embracing her. This is Maya.

The profound doctrine of Maya is most remarkably exemplified in all our experiences. The vagueness and the indefiniteness of all our primary notions is well known. What are movement, change, matter, substance, quality, mind, perception, space, time, causation, life, death, God, heaven, hell? Is there any agreement, or possibility of any such, between any two minds with regard to these? Yet we believe we are moving in a real world which is common to all and in which each is equally interested. The terms I use are understood by another perhaps in a different way from my own. Yet, we keep up the appearance of a common life with common ideals and purposes. The pupil and the teacher never think in identical ways. Still the one looks upon the other as his guide and preceptor. The doctor has never beheld his own brain but talks volubly of the affections of his patient's brain. The king requires the police and the soldier to guard his life. Yet, he is the protector of the lives of his subject. There is beauty mingled with danger, pleasure with pain, sweet power ending in bitter disappointment and death. Love is often deluded by selfish cruelty and friendship marred by treachery. Truth, justice and real sympathy are rare in individuals. Piety suffers and cold heated parsimony thrives. Now what do these self-contradictory and incongruous features of life indicate but that the secret of life empirically viewed is incomprehensible? The word Maya implies all this and more. It says the world is one Reality under a disguise. For, that Reality is secondeless can be logically proved. But how it comes to pass that Reality puts on the guise of the world with its perceivers, perception and percepts, actors and action, enjoyers and enjoyments, joys and sorrows—cannot be explained by reason but must be accepted as Maya.

Herein lie the strength and the weakness of the theory that in the world we see many things which cannot be explained

satisfactorily, that the creation and process of the world seem to be altogether aimless, that our experience includes illusions, and that life is beset with countless ills, all culminating in death as the inevitable end—these tend to justify the notion that empirical life after all is but Maya, a mixture of truth and falsehood, appearance passing for Reality. Its weakness consists in its inability to explain itself, which perhaps is really a virtue. For true Maya should not be self-explicable. It is not real.

Brahman (Isvara, Hiranyagarbha and Virat)

Brahman has four aspects, the first three being based upon the three states, while the last upon no condition, but called fourth (*Turiya*) in consonance with the former fictitious three states. The first three are each sub-divided into two (1) Adhyatma or Individual, and (2) Adhidaiva or Universal.

A. (Macrocosm—Samashti)

Let us take the universal side of Brahman and examine its three states.

I. That which is connected with Maya, the most subtle form of the Universe, at the time of the universal destruction is called Isvara.

II. That which is connected with the subtle bodies of all creatures that are produced from the unquintified (*Apancheekrita*) elements is called Hiranyagarbha.

III. That which is associated with the gross bodies of all creatures produced from the quintified (*Pancheekrita*) elements is called Virat or Purusha.

Suddha-Brahman

The fourth state which, in reality is no state, is the state of pure BRAHMAN.

B. (Microcosm—Vyashti)

[Prajna, Taijasa and Visva]

I. Similarly, in our microcosm, the intelligent principle connected with the state of sound sleep which contains individualized ignorance, the basis of transmigration, is called Prajna. The Prajna of the state of sound sleep is otherwise called Anandamaya.

II. That connected with the subtle body in dream state is called Taijasa.

III. That which is connected with the gross body in the waking state is called Visva.

IV. The fourth which is free from all worldly environments is called Turiya, Pratyagatma, Kutastha, etc.

Om—And the Four States

Corresponding to these four states, the mystic expression OM is supposed to have four syllables, each representing a corresponding position of both in the macrocosm and microcosm.

The four sounds are A, U, M, and the indescribable vibration which is the essence of the whole (Ardhamatra). Now the purport of the Mandukya is that an aspirer for Moksha should contemplate the identity of “A”, Visva and Virat; “U”, Taijasa and Hiranyagarbha; “M”, Prajna or Anandamaya and Isvara and the Ardhamatra, the essential vibration of OM, Turiya and Pure Brahman. All these measures are devised in order that the aspirant might grasp the Highest Principle which transcends all mundane character. The universal aspects of Brahman, which possess divine powers are, therefore,

represented as one with the corresponding individual aspect of it. The Anandamaya state of the individual soul is then looked upon as one with the Isvara state of Universal Soul. The above is the Layachintana of AUM. It is very useful for meditation on OM.

Avarana and Vikshepa-Sakti

Avarana Sakti and Vikshepa Sakti are two Powers of Maya. The former is the veiling power and the latter is the projecting power. A Theosophist uses the terms centripetal and centrifugal forces to denote these two Saktis. He is entirely wrong. These are physical forces. They have nothing to do with these primordial Saktis. Vikshepa Sakti is also termed as Sarga-Sakti (creative energy). Sarga means creation.

Vikshepa means vibration or movement or motion. As soon as the Vaishamya Avastha began, the equilibrium of the three Gunas was upset. The three Gunas which were in a state of poise during the cosmic Pralaya became differentiated by the Vikshepa Sakti into Sattva, Rajas and Tamas. The appearance of this Jagat (world) of Nama-Rupa (names and forms) is due to this Vikshepa Sakti. In sleep this Vikshepa Sakti is absent and consequently there are no names and forms in sleep. The world vanishes temporarily for the man in sleep.

A Jivanmukta or a Jnani who is liberated while living has no Avarana but Vikshepa Sakti operates on him till his Prarabda is exhausted. He sees the world as a dream (*Svapnavat*).

An objector says that even a Jnani has got Avarana because he goes to sleep. He is wrong. The strong Samskara of "Aham Brahman Asmi" from constant identification with Brahman in a Jnani breaks the Avarana even during sleep. He is not affected at all by this Avarana.

Again an objector says that Vikshepa and Avarana Saktis are one. If one is destroyed, the other also is destroyed. He

brings the analogy of snake and rope. The snake or the false appearance is due to Vikshepa Sakti. When the false appearance—snake—vanishes, you see the Reality—rope. When Vikshepa Sakti which gives rise to Names and Forms disappears, you get the Reality—Brahman.

This is wrong. They are two distinct Saktis. Take the case of sleep. In sleep there is no Vikshepa Sakti. Therefore there is no world. But there is the Avarana. There is the layer of Ajnana still even in the absence of Vikshepa Sakti. This goes to prove that they are two distinct powers or potencies.

Take the case of cinema show. There is the screen which represents Avarana. Names and forms are the pictures falling upon the screen. This is Vikshepa. To see the Reality behind the screen, the screen and names and forms must vanish. Even so you must destroy Avarana and Vikshepa Saktis before you realise Brahman. This is a rough illustration to serve our purpose. You can stretch it to a certain extent only.

There is a muddy boisterous lake with green mosses all over. The muddy condition represents the Mala (impurities like Kama, Krodha, etc.) of the mind. The agitation that is set up in the waters is the oscillation (Vikshepa) of the mind. The green mosses represent the Avarana. Vikshepa must be removed by Upasana and Yoga. Avarana must be removed by Jnana. Two methods are needed to remove these two forces.

Therefore Vikshepa and Avarana are two distinct Saktis. According to one school of thought this Avarana or veil of ignorance can only be removed by the Grace of a Guru (Parampara). According to another school, Avarana can only be removed by one's own exertion (Purushartha). Even Isvara cannot do anything in this matter. A Guru can show the way, can give some inspiration. That is all. One has to exert himself. This man of self-reliance will get direct help from Atman within.

Avarana is the primitive Moola-Ajnana which constitutes the Karana Sarira, causal body of a man. This is a wall between

Jiva and Brahman. Through this veiling power man identifies himself with the body, and self-arrogates. It is through the delusive power of this Sakti he has forgotten his essential nature (Brahman). It is through this veiling power that he is not able to discriminate Brahman from the five Koshas, and to separate himself as entirely distinct from the five sheaths, Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya.

A Raja Yogi by his “*chitta vritti nirodha*” method stops all his Vrittis. He removes the Vikshepa Sakti. Even for him the Avarana remains. He must remove this by further Sadhana. Then only he will get Kaivalya Moksha.

Fourfold Antahkarana

- | | |
|-------------|-------------------------------------|
| 1. Manas | (Mind) |
| 2. Buddhi | (Intellect) |
| 3. Chitta | (Sub-conscious mind) |
| 4. Ahamkara | (Self-asserting principle “I-ness”) |

The function of the mind is *Sankalpa-Vikalpa*. The function of the Buddhi is determination (*Nischaya* or *Adhyavasaya*). The function of the Chitta is memory, *Dharana* and *Anusandhana* (enquiry). The function of the Ahamkara is *Abhimana* (of various sorts) or self-arrogation and identification. When you are in the courts you are a “Sessions Judge”. When you work in a Society you assume the name “President”. When you work in the kitchen you are a cook. When you work in the garden you are a gardener. You are the same person. But you get four different names according to the nature of the work. Even so the mind is one. The Antahkarana derives four names according to *Vritti Bheda* (four different functions). Mind is *Sankalpa-Vikalpatmika*. Buddhi is *Nischayatmika* or *Vyavasayatmika*. The term Antahkarana is used in a broad sense. It includes Manas (mind), Buddhi, Chitta and Ahamkara. When you include Chitta and Ahamkara separately the Tattvas of the Linga Sarira become 19. Generally

they are 17 only. Chitta is hidden (*Antargata*) in mind, Ahamkara in Buddhi. It is through Buddhi only the “*Aham-Bhava*” or “*Aham Pratit*” manifests. So it is proper to include Ahamkara in Buddhi. The basis for Ahamkara is Buddhi. The root thought for all thoughts in the mind is “I” thought. So Ahamkara is the seed for the mind. Control of mind includes destruction of the Ahamkara which is the seed of the mind from the root “I” thought, the destruction of the Buddhi which is the cause for “Aham Bhava” and identification with objects and the control of all thoughts, along with desires, impulses, emotions, sentiments, whims (*Taranga*), waves (*Urmis*), fancies, wild imaginations, etc., and memory of old enjoyments. These four links of the chain of Antahkarana must be cut asunder.

Five Jnana Indriyas

(Organs of Knowledge)

			<i>Function</i>	<i>Devata</i>
1. Srotram	Ear	Sabda	Hearing	Dik
2. Tvak	Skin	Sparsa	Touch	Vayu
3. Chakshu	Eye	Rupa	Sight	Surya
4. Jihva	Tongue	Rasa	Taste	Varuna
5. Nasika	Nose	Gandha	Smell	Aswins

Fleshy ear, eye, tongue, etc., are not the Jnana Indriyas. These are mere instruments only (*Karanas*). The organs are really in the Linga Sarira. They have corresponding centres in the brain also. They are in the Manomaya Kosha.

Five Karma Indriyas

(Organs of Action)

		<i>Function</i>	<i>Devatas</i>
1. Vak	Mouth	Speech	Agni
2. Pani	Hands	Grasping	Indra
3. Pada	Legs	Walking	Upendra

4. Upastha	Genitals	Reproduction	Prajapati
5. Guda	Anus	Excretion	Mrityu

Fleshy hands, feet, etc., are not the Karma Indriyas. They are mere instruments only (Karanas). The organs are really in the Linga Sarira. They have corresponding centres in the brain also. They are in the Pranamaya Kosha.

Five Pranas

	Function	Seat
1. Prana	Respiration	Lungs
2. Apana	Excretion	Anus
3. Vyana	Circulation of blood	Pervades the whole body
4. Udana	Deglutition	Throat
5. Samana	Digestion	Navel

Five Sub-Pranas

1. Naga	Belching, hiccup
2. Kurma	Closing and opening of the eye-lids
3. Krikara	Hunger
4. Devadatta	Yawning
5. Dhananjaya	Decomposition (of body after death)

The five sub-Pranas are *Antargata* (hidden, affiliated) in the five chief Pranas. Strictly speaking there is only one Prana termed the Mukhya Prana (chief vital air or chief Prana) which does various functions and assumes various names like the four-fold Antahkarana owing to Vritti Bheda. It is Udana that draws out the Jiva from the physical body at the time of death. It also takes the Jiva to Brahman during sleep. Prana is of two kinds, physical Prana and psychic Prana. Respiration is effected through physical Prana. Thoughts take place through the vibration of psychic Prana. It is Prana that puts the body, Indriyas and mind in motion. Prana is dynamic Brahman. It is God in motion or manifestation. The whole world is one mass of

Prana or force or electrons. In the light of modern science there is only Prana in the Universe. What is termed matter is only a mass of energy or Prana. Pranavadins give great deal of preference to Prana. They hold that Prana is superior to mind. They assert that Prana is moving even though the mind is at rest, or temporarily absent during sleep. They conclude, therefore, that Prana is a superior principle. They quote in their favour the parable of Chhandogya and Kausitaka Upanishads wherein a description of the fight between Mind, Prana and Indriyas is given.

It is the Prana that links the physical body with the astral or Linga Sarira. It is like a slender silk thread. Death of the physical body means the breaking or tearing of this slender silk-thread like Prana. This Prana is withdrawn into the astral body during death. Prana is Kriya Sakti. It constitutes the Pranamaya Kosha and contains the five Karma Indriyas. Hunger and thirst which are the two important items of the Vedantic *Shad-urmis* (6 waves) belong to the Pranamaya Kosha, and not to the Spirit which is entirely unconcerned (*Asanga* or *Nirlipta*) and silent witness (*Sakshi*). Prana derives its power and light from its Adhishtana (receptacle or substratum) Brahman. It has no independent existence by itself. It exists relatively for the Lila of Brahman. It emanates from Him and is absorbed in Him during cosmic Pralaya. Prana is Jada or non-intelligent. When you are asleep, it cannot welcome your friend, although it is in motion as breathing. If it is really intelligent it ought to receive your friend with expressions of cordial love and say: "Good morning, Mr. Thompson, take your seat, please," which it does not as you see in daily experience. Hence it is Jada. It cannot be the all-knowing, all-pervading spirit or Atman. Further you say "My Prana" as if Prana is one of your attributes or property, just as you possess a walking stick. This indicates that "I" is separate from Prana, which is only its vehicle of expression. In Pranayama, the controller is different from the Prana which is controlled. You can suspend

the breath and yet you feel that there is continuity of consciousness even though the Prana is suspended. This clearly goes to show that the Real Self is entirely distinct from the Prana. In drowning, breath is suspended for some minutes and yet you feel that there is continuity of consciousness. You existed even though Prana was absent. All these go to prove logically that Atman is entirely distinct and separate from Prana which is only an illusory manifestation. Identify yourself with Brahman. You can transcend the Pranamaya Kosha. Pranamaya Kosha is the seat for emotions and passions. It has to be thoroughly purified by Pranayama for two or three years. Then the mind becomes fit for Dharana or concentration. Prana is the overcoat of mind. If you control Prana, mind can be controlled easily because mind and Prana are under one Sambhanda or connection.

Isvara

(In the Vedantic Parlance)

The term “Isvara” in the Vedantic sense is the *Maya Vishishta Chaitanya* only, i.e., the Chaitanya (pure intelligence, pure consciousness) that is associated with Maya in the Avyakrita (undifferentiated) state. There is no Loka (world) of Isvara. The common run of people call Siva as Isvara. Siva has got Loka, Kailas. Hiranyagarbha or the Karya Brahman (Sutratma) has got Brahma Loka. The Upasakas of Hiranyagarbha will attain Brahma Loka. When Maya becomes differentiated, the Chaitanya that is associated with Sattva Guna Pradhana Maya is Vishnu (preservative aspect of the Lord). The Chaitanya that is associated with Rajo Guna Pradhana Maya is Brahma (creative aspect of the Lord). The Chaitanya that is associated with Tamo Guna Pradhana Maya is Siva (destructive aspect of the Lord).

Sattva Guna Maya is Maya with preponderating Sattva. Rajo Guna Maya is Maya with preponderating Rajas. Tamo Guna Maya is Maya with preponderating Tamas. In

Hiranyagarbha, start the names and forms (Nama-Rupa) in a subtle state by the combination of Tanmatras or subtle elements (Sukshma Bhutas).



Prakriya

(What Does It Mean)

The phrase ‘Prakriya’ is used in various senses. There are Prakriya Granthas and Sastra Granthas. In Sastra Grantha, everything is mixed together. In Prakriya Grantha, the subject to be dealt with is isolated and treated specially. In Upanishads, there is no Vedantic Prakriya. The ideas are scattered here and there. But Viveka Chudamani and Vaasudeva Manana are Vedantic Prakriya Granthas. When you say Vedantic Prakriya, the term Prakriya is used in the sense, category. When you speak of Sadhana Prakriya, it is used in the sense, mode of Sadhana. When you say Vichara Prakriya, it is the mode of thinking.

Samadhi and Jnana

Samadhi and Jnana are two different things. Vedantins do not lay much stress on Samadhi. They ignore it altogether; but pay great stress on Jnana. “*Hridaya Jnanena Mukti*” they say. Mukti or emancipation can be attained through Jnana and Jnana alone. They do not condemn absolutely Samadhi. But they say, it is useful in the achievement of *Ekagra Chitta* (one-pointed

mind), which in turn helps the Sadhaka in his profound Nididhyasana, in his retaining the Brahmakara Vritti for a long time. Avidya is destroyed through the power of this Brahmakara Vritti, plus Jnana also. After removing the veil of ignorance, this Brahmakara Vritti dies away by itself and you shine in your own glory through Brahma Sakshatkara. Just as the *Antahkarana Gata Vritti* removes the Sthoola Avidya (*Avarana Bhanga*) that envelopes the Ghata (pot) and gives you knowledge of the pot that remains in front of you “*Ayam ghataha*”—“This is pot!”, so also the Brahmakara Vritti removes the veil of Avidya, and gives direct knowledge of Brahman. You feel “Aham Brahma Asmi”—I am Brahman. It is on this attainment of Brahma Jnana that Vedantins forcibly emphasize always. A Vedantin is a Sakshi for both Samadhi and Vikshepa (tossing of mind). Yogins make much fuss of Samadhi. It is Yogic fad. Go through my book *Practice of Yoga*, for a full description of Brahmakara Vritti and Fate of Brahmakara Vritti.

The Story of Avidya

Avidya or ignorance has 4 daughters, Ahamkara, Raga, Dvesha and Abhinivesa. The root cause of human suffering is Avidya. Avidya means ignorance. On account of Avidya you identify yourself with the body, wife, children, house, property, etc. From Avidya came Ahamkara, the self-asserting principle. In Patanjali Yoga Darsana, Ahamkara is called Asmita. On account of Avidya and Ahamkara you have forgotten your essential nature, your original Sat-Chit-Ananda Brahmic nature or Svarupa. This Avidya is Anadi, Kalpita (beginningless, superimposition). Avidya is Anadi Santam. It is beginningless but has an end as soon as Brahmajnana dawns. Brahman, the source or Yoni for this world, Vedas and everything is Anadi, Anantam. This Avidya is a mere superimposition on Brahman. It has no independent existence. It depends upon Brahman for its phenomenal existence. The world is an effect of Avidya.

Ahamkara, Raga, Dvesha, Abhinivesa (clinging to life), attachment, desire, Kamana (longing), hope, anticipation, Trishna (craving), Vasana (subtle desire), Chapalata, Vanchana, body, mind, Buddhi, Chitta, Indriyas, are all modifications (Parinama) of Avidya. As soon as Ahamkara manifests, Raga, Dvesha (like and dislike, love and hatred, attraction and repulsion) immediately come in. Wherever there is Ahamkara, there are Raga, Dvesha, side by side. The function of Ahamkara is Abhimana. Dehabhimana (identification with body), Shastrabhimana, Desabhimana are all varieties of Abhimana. 'Garva' is synonymous term for Ahamkara. When you identify yourself with the body, Dehadhyasa comes in. Dehadhyasa is mistaking the body for the Self or pure Atman. It is attachment to the body. This is removed by starting the anti-current Aham-Brahma-Asmi—"I am Brahman" Bhavana, constantly. Ahamkara also is of two kinds, viz., Suddha Ahamkara and Asuddha Ahamkara. Suddha Ahamkara is pure egoism which identifies itself with Brahman (pure Sat-Chit-Ananda) existence. This will not bind a man. This will lead to Moksha. This is termed Moksha-ahamkara. Asuddha (impure) Ahamkara identifies itself with physical body. Wherever there is Ahamkara, there are Vasanas also side by side. Vasanas are subtle desires, that are hidden inside the mind and causal body. They are Sukshma (subtle). Desires are gross (Sthula). That is the difference between a Vasana and a desire. Suppose, you eat for the first time Rasagulla at Calcutta. The Rasa (relish) for Rasagulla will remain in the mind. This is Vasana. After six months, when you again think of it in Bombay, the hidden relish will slowly emerge out and tickle the mind and the organ of taste. This relish will entirely go away "after the supreme is seen" *Param drishtvanivartante* (Gita: 11-59). Vasana strengthens the egotism. Vasana is the enemy of peace. Vasana is the seed for birth and death. Vasana lies at the bottom of all miseries, tribulations and sufferings. Even if you are the Emperor of a vast dominion you cannot have peace of mind (Santi). Peace of mind comes from eradication of Vasanas.

(Vasanatyaga). Tyaga (renunciation) does not consist in the abandoning of physical objects. It consists in the renunciation of Vasanas inside the mind. Then comes peace (Santi, Sama). Worldlings search outside in illusory objects for their peace like the deers, which search for water in the mirage. Eradication of Vasanas brings about (Manonasa) annihilation of the mind. Then dawns Tattva Jnana.

Trishna is intense sense-hankering. It is intense craving. Suppose you have 10 thousand rupees in hand, you want to increase it to 20 thousand rupees. This is Trishna.

Kashaya and Vasana are synonymous terms. Iccha is desire. Kamana also means the same. Suppose you have no sweater in winter. Then an Iccha arises to get a sweater. You cannot call this Trishna.

When a man is taking food and you are serving him, you ask him, "Sir, what do you want? What is your Iccha?" You do not ask him, "What is your Trishna?" If you use this word Trishna on this occasion, it is a great insult. The man will get annoyed.

Chapalata is a variety of Iccha. The most common Chapalatas are Jihva Chapalata (Chapalata of the tongue) and Upastha Chapalata (Chapalata of the reproductive organ). In some persons the tongue wants every now and then to eat something or other. This is Jihva Chapalata. In Upastha Chapalata, the reproductive organ wants to repeat again and again coition for Sparsa enjoyment.

When Aasakti (attachment) for orange goes away, Kamana (longing) dies by itself. But Raga or preference will remain. Whenever somebody offers various kinds of fruits you will show preference for orange. You must remove preference also. It takes a long time. Raga or Priya comes owing to Anukulata (because you like the object, the object is favourable to you). Dvesha comes owing to Pratikulata (because you dislike the object, the object is unfavourable). You want to possess and

enjoy those objects which are Anukula (favourable) and to throw away those things which are Pratikula (unfavourable).

Iccha, Kamana, Aasakti, Chapalata, Vancha are all Antargata (hidden) in Raga or Anukulata. These are all Parivara (attendants of Raga). They are all Vistaras (expansions) of Raga. They are all modifications of Raga. The cause of Raga (or its root) is Vasana. The root for Vasana is Ahamkara. The cause for Ahamkara is Avidya or Ignorance.

In a Jnani all Vasanas are fried up. So he has no Raga for any object.

If Ahamkara goes away, Raga-Dvesha will disappear. If Avidya vanishes, Ahamkara will disappear. If you get Jnana, all Avidya, Ahamkara, Raga, Dvesha and Abhinivesa will pass away. All the links of the chain of ignorance get broken at one stroke as soon as you get Self-knowledge or knowledge of the Brahman.

In Yoga Vasishtha it is described that fear is an old-standing associate of Raga and that it is hidden in Raga. Some say that it is an associate of hatred.

Life Follows Death

(As Day Follows Night)

This is a world of opposites or Dvandvas. Night is opposite to day, light to darkness, life to death, and so on. Every opposite comes in rotation. When day is over, night must follow. When light goes away, darkness appears. When darkness disappears, light must appear.

So is life and death. When life is gone, death must follow. Life must come after death. There is perfect harmony in the universe. Everything is governed by well-established and definite laws. When all the opposites rotate in the way aforesaid, life and death also cannot escape this rule or law.

Prarabdha and Purushartha

Bhishma said to Yudhishtira (Mahabharata: Santi Parva, LVI-10):

“O son, you should always exert promptly, O Yudhishtira, for without exertion and manliness mere destiny never accomplishes the objects the kings wish to achieve.

“These two, viz., exertion and destiny are equal. Of them, I consider exertion to be superior, for destiny is determined from the results of exertion.

“Do not be sorry if what is undertaken ends disastrously, for you should then exert yourself in the same work with redoubled attention. This is the highest of royal duties.”

Essentials and Non-essentials

(Of Religion)

You must be able to differentiate the essentials from the non-essentials in religion and philosophy, through the power of pure reason or discrimination. Then only you can be happy. The essentials of all religions are one and the same. They all agree. Religions differ only in non-essentials. You will have to look to the underlying basic principles and ignore the non-essentials. There is a God, Allah, Isvara or Brahman. He has to be reached by renunciation of worldly pleasures. Brahman should be obtained by getting Brahma Jnana. Mukti comes out of knowledge of Brahman or God, “*Hridaya Jnanena Mukti*.” There is Law of Karma. There is re-incarnation. There is Law of cause and effect. There are the four paths, Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga to reach God. These four paths are designed to suit the four different kinds of temperaments, of men active, devotional, mystic and rational. A man of active temperament may remain in the world, lead a life of householder and do Nishkamya Karma Yoga and realise God as Raja Janaka and others did. If he is of a mystic and rational temperament, he may lead a life of seclusion and pure

contemplation as Bhartrihari and Mansoor did. These are the essentials of religion and philosophy. A man may dress in simple clothing in any way he likes. He may eat simple food in any way he likes. He may dress his hair in any way he likes. These have nothing to do with meditation or religion. Real religion and philosophy is beyond senses and intellect.

Real religion begins when one has gone above body-consciousness. Real religion begins when one has gone beyond the petty customs, manners and conventions. These are all meaningless, social bindings. They have nothing to do for a man who has expanded himself.

The worldly minded persons attach too much stress on eating, etc., and are not able to judge the merits of a Sadhu. They look to the externals only. They are intolerant. They are prejudiced unreasonably. They waste good opportunities. They do not derive much advantage from the company of Sadhus and Sannyasins. They always find faults for trifling, paltry things. They say, "That Sannyasin is eating onions. This Sadhu is smoking. That Mahatma is taking face shave." If you look into these petty things, you can never be benefited. Tibeti Baba, a great living Yogi of Burdwan, Bengal, who made severe Tapascharya for 30 years in Tibet, is smoking. He takes meat also. What of that? He knows how to convert a Tamasic food into Sattvic food. He has the power to do so.

In these days of scientific advancements, there is no healthy co-operation between the householders and Sannyasins. The majority of householders have no faith in Sadhus and Sannyasins. They are not to be blamed entirely. Sadhus themselves have to be reformed a lot. Thorough overhauling is imperative. It will come to pass soon, through legislation. Sannyasins suffer a lot because the householders have lost Sraddha in them owing to the influence of foreign education. The householders do not thereby gain any spiritual knowledge by association with the Sadhus. Satsanga is a *sine qua non* for the householders for their psychological

transformation. It is Satsanga and Satsanga only that changes the minds of worldly persons towards the spiritual path. Be in the company of Sadhus. The company itself is real spiritual education. Serve Sannyasins and Sadhus. Attend to their wants. Live with them.

Be catholic and liberal in your views. Expand. Expand. Ignore trifles. Raise above petty customs, ceremonies, touchism, kitchenism and markism. Look to the internal fundamentals or essentials. Ignore non-essentials. Unite with all. Pull out anything that separates and divides you from your neighbours. Then you will find the unity of religion, unity of philosophy, unity of Self. Then and then alone you will be in bliss and knowledge.

Worldly Minded Persons and Sannyasins

(Move in Opposite Poles)

1. A worldly minded person worships body as Self or Atman. He adorns the body with silk, sandal, scents, flowers, ties, bows and collars. This is Virochana's Atman—vide Chhandogya Upanishad, Chap. VIII (conversation between Prajapati and Indra-Virochana). A Sannyasin worships the all-pervading Sudha Satchitananda Atman.

2. A worldly minded man takes pleasure in taking everything. A Sannyasin takes pleasure in giving up everything always. The former has a covetous attitude. The latter has a Tyagic attitude.

3. A worldly minded person takes pleasure in commanding others. A Sannyasin takes pleasure in serving others as his own Atman.

4. A worldly man takes pleasure in eating and sleeping. A Sannyasin takes pleasure in meditation on OM and study of Upanishads.

5. A worldly man is fond of luxury. A Sannyasin likes simplicity.

6. A worldly man always separates himself. He has no idea of unity. He separates and divides. A Sannyasin always unites and removes all partitions which divide.

7. A worldly man likes always company. A Sannyasin likes solitude. He wants to remain alone.

8. A worldly man is garrulous, is very fond of talking. A Sannyasin talks little, likes Mauna.

9. A worldly man thinks for himself and his children. A Sannyasin thinks in terms of unity, thinks for the welfare of the world.

10. A worldly man always works with motive and self-interest. A Sannyasin works disinterestedly.

11. A worldly man identifies with his body and mind. He is swayed by the body and mind. A Sannyasin identifies with the Atman and uses the body and mind as his tools or instruments.

12. The goal of a worldly minded person is money and sex (*Kamini, Kanchana*—lust and gold). The goal of a Sannyasin is God-realisation. His goal is Brahman.

13. The thoughts, feelings, actions, speech, behaviour of a worldly man are entirely different from those of a Sannyasin.

14. A worldly man has a gross Buddhi and shallow thinking. He is passionate. A Sannyasin has a subtle, sharp, one-pointed Buddhi and deep thinking, foresight and insight. He is dispassionate.

15. A worldly man welcomes all kinds of desires and is easily swayed by them. A Sannyasin destroys his desires through the power of Viveka and will-force. He is a Sannyasin who is free from passion and who possesses all the virtuous qualities, though he lives in the world.

That Sannyasin who lives in the forest and who is full of passions is a veritable worldly man.

Chudala was a queen Sannyasini though she was ruling the kingdom. Sikhidwaja was a worldly king though he lived in the forest for very many years.

Hope

Hope is the sheet anchor of every man. When that hope is destroyed, great grief follows which, forsooth, is almost equal to death itself. Hope is bigger than a mountain with all its trees. Or, perhaps, it is bigger than the sky itself. Or, perhaps it is really immeasurable. Hope is highly difficult of being understood and equally difficult of being conquered. Hope fattens the mind. It is cod-liver oil and ghee for the mind. Do not entertain hopes. You will not have any disappointment. Hope moves every foolish man.

There is nothing which is slender as hope. There is nothing which is so difficult of acquiring as an image presented by hope before the mind.

A Vedantin should be perfectly hopeless. To be hopeless is a very high and difficult state.

Conduct

Abstain from injury in thought, word and deed, mercy to all creatures, gift, control of anger, freedom from malice and pride, restraint of senses, and to follow the teachings of Sastras and Brahmanas, constitute the praiseworthy behaviour.

That act or exertion which does not do good to others, or that act for which one has to feel shame, should never be done.

That act, on the other hand, should be done for which one may be lauded in society. This is a brief description of what right conduct is.

The Three Bhavanas

The three Bhavanas are: 1. *Samsaya Bhavana* (doubt);

2. *Asam Bhavana* (vain thought); and 3. *Vipareeta Bhavana* (false thought).

Samsaya Bhavana refers to the Srutis or Upanishads. It is *Pramana Gata*. It is a doubt that concerns with the text (Upanishads). A doubt arises in the mind of the aspirants whether the subject dealt with in the Upanishads is Advaita Brahman or not. This kind of doubt is removed by Sravana or study of the Upanishads.

The second doubt, Asam Bhavana is *Prameya Gata*. A second doubt arises in the mind of the aspirant. What is the doubt? I have heard that Brahman is Akarta (non-doer), Abhokta (non-enjoyer), Suddha (pure). But for practical purposes and in experience I see that the Jiva does actions, enjoys, suffers and is impure. How can this be?

This doubt is removed by Manana or reflection or ratiocination. You think over and over again on what you have heard, on what you have studied. Manana is of two kinds—Inductive and Deductive. You argue from effect to cause (Inductive) and from cause to effect (Deductive). The latter is *apriori* method. The former is *aposteriori* method. Hindu Rishis go direct to Brahman. From there, they know every detail, minutiae of the universe and come down to the physical world. They are, therefore, infallible. The scientific inductive method will fall to the ground, if a single item goes wrong.

Reason arrives at one definite conclusion that there is one Infinite, eternal, unchanging existence.

The third is Vipareeta Bhavana. It is wrong conception that the body is the Self. This can be removed by Nididhyasana or deep meditation. When you have direct cognition of Atman, when you get Aparoksha Anubhuti, direct Self-realisation, this wrong Bhavana will vanish entirely.

The Seven Jnana Bhumikas

(Seven Stages of Jnana)

You will not find a description of these 7 stages in the Upanishads. In Yoga Vasishtha only a description is given. They are:

1. ***Subhechcha***: Right desire to cross the ocean of Samsara (birth and death) and to attain knowledge of Brahman through Satsanga and Sat Sastra Vichara.

2. ***Suvichara***: Right enquiry into the nature of ‘Who am I’, the nature of Brahman and what is this world? The Atmic enquiry must be ceaseless.

3. ***Tanumanasi***: (Thread-like state of the mind by the practice of 1 and 2). These three stages are Sadhana- Bhumikas.

4. ***Sattvapatti***: This will destroy to the root all Vasanas. The mind is filled with Sattva. Tattva Jnana dawns.

5. ***Asamsakti***: There is non-attachment to the objects of the world. There are no Sankalpas. The world is like a dream.

6. ***Padartha Bhavana***: Knowledge of Truth. This is like Sushupti.

7. ***Turiya***: Super-consciousness (experience of Highest knowledge). This is like Dridha Sushupti (very deep sleep state).

One who functions in the first three Bhumikas is called a *Mumukshu*. One who functions in the fourth Bhumika is called a *Brahmavit*. One who functions in the fifth Bhumika is called a *Brahmavidvara*. One who functions in the sixth Bhumika is called a *Brahmavidvariya*. One who functions in the seventh Bhumika is called a *Brahmavidvarishtha*.

Yama Deva, Jada Bharata, Dattatreya, Akalkot Swami (Maharashtra), late Kumbhakonam Mauni Swami are all *Brahmavidvariya* and *Brahmavidvarishtha*. They were perfect Avadhootas. Food had to be thrust inside by force. They were

absolutely unconscious of the body and surroundings. They could not work for the Loka Sangraha (for the well-being) of the world as Sri Sankara did. A Jnani of the fourth and fifth Bhumikas only can work in the world. Sri Sankara, Raja Janaka come under this class. A Jnani from the sixth and seventh Bhumikas will have to come down to fourth and fifth Bhumikas if he desires to uplift the world.

A Jnani of absolute seventh Bhumika who has not even a bit of body consciousness cannot live for more than 14 days (from 2 or 3 to 14 days). The body will drop down within these 14 days. Western psychologists put down as seven days.

One school of thought says that knowledge of Brahman dawns in the fourth Bhumika. Another school of thought says that the real highest knowledge of Brahman can be had only in the seventh Bhumika and the fourth, fifth and sixth are stages only. According to the degree of annihilation of Vasanas these different stages are termed by different names.

In Turiya there is double consciousness. The Jnani identifies himself with Brahman but he is conscious of his Sakshi state also for Jagrata, Svapna and Sushupti Avasthas. In Turiyatita, the Sakshi Bhava vanishes. The Jnani is enthroned in pure Nirvikalpa. There is absolute Abhava of the world, external and internal and everything.

Some term Turiyatita people as Videhamuktas. Some say that Videhamukti can be had only when the Jnani throws off his physical body. It is not correct. Videhamukti can be had while one is alive. Janaka was called a Videha (one without a body). Vama Deva, Jada Bharata and Dattatreya were all Videhamuktas, while they were living. In Videhamukti, the Jnani is unconscious of his body. Hence it is termed Videhamukti.

Isvara also has double consciousness. Only during cosmic Pralaya, He has pure Nirvikalpa consciousness. To pass on into

the seventh Bhumika, the Jnani has to give up his Loka-Sangraha activities of all sorts.

People who do a little bit of Tapas, and have Vairagya, Titiksha and control of the physical body and its movements (Kashta Mauna) are mistaken for Saptha-Bhumika Jnani (a sage of seventh stage). A Jnani of the seventh Bhumika is very, very rare. The above Tapasvin may show the external signs of a Jnani. It is simply an induced mechanical state through change of habits. He may have established new habits. He may sit in one place. He may not look at anybody. He may have a steady fixed gaze by the practice of Trataka. He may not show any preference for food. He may roll on hot sand. He may lie down on ice. These are all physical Titiksha practices only. They have nothing to do with Jnana. Jnana is a pure internal, Anubhava (experience) state. The Tapasvin with Titiksha may not have an internal Brahmakara state. You will have to be very, very careful in your judgment.

You must be a pure man. You must live with a Jnani for a long time. You must be in his company constantly. You must know his antecedence in detail, his previous life and conduct, his Sastraic studies, his life of Tapas, his Guru, etc. Then only you can draw a safe and right conclusion. A Shakespeare only can know a Shakespeare. A Jnani only can know a Jnani. This testing business of a Jnani is a very difficult one.

Brahma-Jnana Destroys Prarabdha Also

“The destruction of all works follows from the cognition that our true self is not an agent. And as to works past, although he has entered as it were into that state owing to wrong knowledge, yet these works also are dissolved when, through the power of knowledge, wrong cognition comes to an end, this is conveyed by the term—‘destruction’ in the Brahma-Sutras (IV-i-13). On the attainment of this (viz., Brahman) (there take place) the non-clinging and the destruction of later and earlier sins; this being declared by Scripture.”

"That Brahman whose nature it is to be at all times neither agent nor enjoyer, and which is thus opposed in being to the (soul's) previously established state of agency and enjoyment, that Brahman am I. Hence I neither was an agent nor an enjoyer, at any previous time, nor am I such at the present time, nor shall I be such at any future time." This is the cognition of the man who knows Brahman.

And in this way only final release is possible, for otherwise, i.e., if the chain of works which have been running on from eternity could not be cut short, release could never take place. Nor can final release be dependent on locality, time and special causes, as the fruit of works is; for therefrom it would follow that the fruit of knowledge is non-permanent and cannot be.

It therefore is an established conclusion that on attaining Brahman there results the extinction of all sins (including Prarabdha). *(Sri Sankara in his Bhashya of Vedanta Sutra.)*

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

Yathaidhansi samiddhognir bhasmasat kurute Arjuna;
Jnanagnih sarvakarmani bhasmasat kurute tatha.

"As the burning fire reduces fuel to ashes, O Arjuna, so doeth the fire of wisdom reduce all actions to ashes." (Gita: IV-37.) Lord Krishna also corroborates and rightly endorses the view of Sri Sankara. In this Sloka 'Sarvakarmani' include Prarabdha also.

When one realises his Atman as free from old age and death, then how will Prarabdha affect him?

Prarabdha accomplishes its works only when one considers his body as Atman.

This conception of Atman as body is not at all a desirable one. So it should be given up, along with Prarabdha, since it is

simply a delusion to attribute Prarabdha to this body. How can there be reality to that which is superimposed upon another. How can there be birth to that which is not real? How can there be death to that which is not born? How can there be Prarabdha to that which is unreal?

The Veda speaks of Prarabdha in an external sense only, to satisfy those foolish persons, that doubt saying “If Jnana can destroy all the results of Ajnana (such as body, etc.), then whence is the existence of this body to such a one? but not to inculcate to the wise the existence of the body.” (Adhyatma Upanishad.)

“For the sage who lives in his own self as the Brahman devoid of the identification with the limiting adjuncts—the one without a second, the question of the existence of Prarabdha work is meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream state.” (Viveka Chudamani 454.)

“Action done in past lives is called Prarabdha. But that has no existence at all at any time, since past life is itself unreal.” (Aparoksha-Anubhuti of Sri Sankara 92.)

“Just as the dream body is a mere illusion, so is this (physical) body also. How can an illusory thing have life, and how, if there is no life, can there be that (past action)?” (A. A. 93.)

“When the form of the rope is understood, the appearance of a serpent disappears. So too when the ultimate reality is realised, the universe vanishes.” (A. A. 96.)

“And as the body too is a part of the Universe, how can any past action subsist? But the Vedas speak of past action in order to help the understanding of the ignorant.” (A. A. 97.)

“In the passage ‘his actions are destroyed when the Supreme is realised’ the Veda expressly speaks of actions in the plural, in order to signify the destruction of Prarabdha.” (A. A. 98.)

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टेपरावरे ॥

Bhidyate hridaya granthih chidyante sarva samsayah;
Kshiyante chasya karmani tasmin drishte paravare.

“The fetters of the Jiva are cut asunder, all his doubts are removed, the effects of all works perish, when He is seen, Who is Supremely High” (Mund. Up., II-ii-7).

It is quite clear from the above authoritative assertions of direct seers of Truth, that the Prarabdha also is destroyed when knowledge of Brahman arises. There is no doubt about this.

Samadhi Jnani and Vyavahara Jnani

A Jnani is one who has knowledge of unity of Self. He who has *Vyavahara-apeksha* (desire for Vyavahara, worldly activities) and works in the world is a Vyavahara Jnani. This desire for work is due to his Prarabdha. He uses his body and mind as his instruments just as a carpenter uses his tools. He has also Triputi but sees the whole world within himself. He sees nothing outside, just as you do. He sees through his Divya Drishti or Jnana Chakshu, and not through the physical eyes. It is very difficult for a worldly man with practical Buddhi to mentally visualise how a Jnani sees the physical universe while he is working. The impression produced in the water with a stick is not so deep and lasting as an impression made with the same stick in loose earth. Similar is the case with these two types of Jnanins. In Vyavahara Jnani, the impression of Nirvikalpa Samadhi or Brahmakara Vritti Stithi is not so lasting, deep and continuous as that of a Samadhi Jnani. In the former it is like that of an impression in water. In the latter it is like that of an impression in the earth. It is deep and continuous like *Tailadhara* (steady flow of oil).

A Vyavahara Jnani knows that this is Vishta (faecal matter); this is Chandana (sandal paste); this is a fool, this is an

intelligent man; this is an Adhikari, this is an Anadhikari; this is success, this is failure; this is a rogue, this is an honest man. But he is not affected in his feelings. He is neither exalted when he gets success nor depressed when he fails. He neither loves an honest man nor hates the rogue. In this sense, he has Sama Drishti (equal vision).

A Vyavahara Jnani will experience pain when his finger is cut, but a Samadhi Jnani will not experience pain even a bit even when his leg is amputated. The case of Shams Tabriez of Mooltan of late would serve as an example to justify the truth of the above statement. When he was skinned out, he laughed and uttered "Analhaq," "Analhaq" (Analhaq means "I am He" and corresponds to Vedantic "Soham").

A Vyavahara Jnani sees names and forms but a Samadhi Jnani withdraws himself completely from the universe and does not see names and forms at all.

Knowledge is the same in these two types of Jnanins. But the Samadhi Jnani enjoys more Ananda than the Vyavahara Jnani.

Samadhi Jnani is one who is ever absorbed in Brahman. He does not see names and forms. The world has entirely vanished for him. He is quite unable to work. He is a Mujzub. He is a Paramahamsa. Late Akalkot Swami of Maharashtra, late Kumbhakonam Mauni Swami (who remained for 25 years in an Advaita Samadhi state), Jada Bharata, Sri Dattatreya were all Samadhi Jnanins. They all belonged to sixth (Padartha Bhavana) and seventh (Turiya) Jnana Bhumikas. Late Akalkot Swami and Mauni Swami of Kumbhakonam were unconscious of the movement of the bowels and the Sevakas (attendants) had to wash their bottoms. Janaka and Sri Sankara were Vyavahara Jnanins. Those who are in the fourth (Sattvapatti) and the fifth (Asamsakti) Jnana Bhumikas (stages of Jnana) only can work.

The description given of a Jnani in the Bhagavad Gita and various other books is quite inadequate, incomplete and

imperfect. His state can never be imagined by the limited mind and can never be described by the finite speech. He shines in his own pristine Glory.

When you put a drop of blood under the microscope and examine it carefully, you are struck with wonder. You see millions of red blood corpuscles, white cells, leucocytes, lymphocytes, nuclei, pigments, etc.

Similarly, a Jnani with the help of the powerful lens, eye of Atman (Divya Chakshu), sees the whole world with all details of creations. He sees the astral body, causal body with its Samskaras, the Pranic aura, psychic aura, magnetic aura, etc., of a man. Food has to be thrust forcibly in the case of Samadhi Jnani. Samadhi Jnani is either a Brahmavarian or a Brahmavarishta. A Vyavahara Jnani is a Brahmavit and Brahmavaran.

When you are in a closed room and when you look outside through a small hole in the door, your vision is very, very limited. You can see a few trees, one or two men, a portion of sky, etc. But when you come out you can have a wide range of vision. Similarly, when you see with the physical eyes, the vision is very limited. A Jnani sees the whole world within himself (as part and parcel of his own Self), through the cosmic eye, through the eye of Atman.

Chapter III

VEDANTIC SADHANA

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

(Preparatory)

1. Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

2. **Asana:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the East or the North. Increase the period gradually to three hours. Do Sirhasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.

3. **Japa:** Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vaasudevaya, Om Sri Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.

4. **Dietetic Discipline:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any chutney. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.

5. Have a separate meditation-room under lock and key.

6. Do charity regularly, every month, or even daily according to your means, say six paisa per rupee.

7. **Svadhyaya:** Study systematically the Gita, Ramayana, Bhagavata, Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, Upanishads or Yoga Vasishtha, the Bible, Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara (pure thought).

8. Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation (Vibhuti). Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.

9. Get by heart some prayer-Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.

11. Fast on Ekadasi or live on milk and fruits only.

12. Have a Japa Maala (rosary) round your neck or in your pocket or underneath your pillow at night.

13. Observe Mauna (vow of silence) for a couple of hours daily.

14. Speak the truth at all costs. Speak a little. Speak sweetly.

15. Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.

16. Never hurt anybody (*Ahimsa Paramo Dharmah*). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. Do not depend upon servants. Self-reliance is the highest of all virtues.

18. Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis).

Keep daily diary and self-correction register. Do not brood over past mistakes.

19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Saranagati).

OM Santih Santih Santih!

**This is the essence of all spiritual Sadhanas.
This will lead you to Moksha. All these Niyamas or
spiritual canons must be rigidly observed.
You must not give leniency to the mind.**

* * *

TWENTY HINTS ON MEDITATION

1. Have a separate meditation room under lock and key. Never allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone yourself in communion with God or Brahman.

3. Get up at 4 a.m. Brahmamuhurta and meditate from 4 to 6. Have another sitting at night from 7 to 8 p.m.

4. Keep a picture of your *Ishtam* in the room and some religious books, Gita, Upanishads, Yoga Vasishtha, Bhagavatam, etc. Spread your *Asana* in front of the picture.

5. Sit on Padma, Siddha, Sukha or Swastika Asana. Keep

the head, neck and trunk in a straight line. Don't bend either forwards or backwards.

6. Close your eyes and concentrate gently in *Trikuti*, the space between the two eye-brows. Lock the fingers.

7. Never wrestle with the mind. Don't use any violent efforts in concentration. Relax all the muscles and nerves. Relax the brain. Gently think of your *Ishtam*. Slowly repeat your Guru Mantra with *Bhava* and meaning. Still the bubbling mind. Silence the thoughts.

8. Make no violent effort to control the mind, but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame down at first trial, but each time you try it will come around to you in shorter time.

9. Have a background of thought; either a concrete background of your *Ishta Murthy* along with the Mantra, or an abstract background of the idea of Infinity with OM if you are a student of Jnana Yoga. This will destroy all other worldly thoughts and take you to the goal. Through force of habit the mind will at once take shelter in this background the moment you release it from worldly activities.

10. Again and again withdraw the mind from worldly objects when it runs away from the *Lakshya* and fix it there. This sort of combat will go on for some months.

11. When you meditate on Lord Krishna in the beginning, keep His picture in front of you. Look at it with steady gazing without winking the eye-lids. See His feet first, then the yellow silken robe, then the ornaments around His neck, then His face, ear-rings, crown set with diamonds on head, then His armlets, bracelets, then His conch, disc, mace and lotus. Then come again to the feet. Now start again the same process. Do this

again and again for half an hour. When you feel tired, look steadily on the face only. Do this practice for three months.

12. Then close your eyes and mentally visualise the picture and rotate the mind in the different parts as you did before.

13. You can associate the attributes of God as omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind, don't use your will-force in driving them. You will lose your energy only. You will tax your will only. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass off soon. Or substitute good counter-thoughts (*Pratipaksha Bhavana* method). Or think of the picture of God and the Mantra again and again forcibly. Or pray.

15. Never miss a day in meditation. Be regular and systematic. Take Sattvic food. Fruits and milk will help mental focusing. Give up meat, fish, eggs, smoking, liquor, etc.

16. Dash cold water in the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head with a piece of string to a nail above. As soon as you begin to doze, the string will pull you up, will wake you up. It will serve the part of mother. Or lean upon an improvised swing for 10 minutes and move yourself to and fro. Do 10 or 20 mild *Kumbhaka* (*Pranayama*). Do *Sirshasana* or *Mayurasana*. Take only milk and fruits at night. By these methods you can combat against sleep.

17. Be careful in the selection of your companions. Give up cinema. Talk little. Observe *Mauna* for two hours daily. Don't mix with undesirable persons. Read good, inspiring, religious books. (This is negative good company, if you don't

get positive good company.) Have Satsanga. These are all auxiliaries in meditation.

18. Don't shake the body. Keep it as firm as a rock. Breathe slowly. Don't scratch the body every now and then. Have the right mental attitude as taught by your Guru.

19. When the mind is tired, don't concentrate. Give a little rest.

20. When an idea exclusively occupies the mind, it is transformed into an actual physical or mental state. Therefore if you keep the mind fully occupied with the thought of God or God alone, you will get into *Nirvikalpa Samadhi* very quickly. Therefore exert. Exert in right earnest.

FORTY GOLDEN PRECEPTS

(For Aspirants)

1. You should stick to one place for meditation for a period of 8 or 12 years (one *Tapa* period). These 5 places are suitable for a good contemplative life: (1) Swarga Ashram, Rishikesh; (2) Rishikesh; (3) Uttarkasi; (4) Kankhal; (5) Gangotri. You must never enter the plains at any cost.

2. You should not keep company with householders (worldly-minded). The company of householder (worldly-minded) is even far more dangerous than the company of a woman. Mind has got the power to imitate. You will have a quick downfall. What you have gained in years, you will lose in 8 seconds or 8 minutes. They will try to pull you down.

3. Avoid the company of persons of opposite sex. A snake bites you in close contact. But lust stings you from a long distance. Poison kills this body only. Lust enters the astral body and kills you in several births.

4. You should read only those books prescribed for you by your Master or Guru. He knows your temperament and he will select the particular path for you.

5. Just as a young girl is not allowed to run hither and thither, you are not allowed to run to various persons till you are firmly established in your path and moulded properly. Otherwise, you will lose the spiritual benefits. Other people will poison your mind and put you in a dilemma.

6. You should lead a simple but hard and laborious life. You must shun entirely comfort, luxury, and the desire for comfort-seeking. Eat simple food. Wear simple clothing. You must become an embodiment of Vedas and virtues. You must lead an exemplary life. "Plain living and high thinking": this must be your motto. You must rejoice in suffering and destitution. Live on *Madhukari Bhiksha*, most independent form of living. Eat 3 things (rice, bread and dal) only daily. Have 4 pieces of cloth only.

7. You must open your heart freely to your Master. You must be very frank and candid. Otherwise you will not be benefited.

8. You must give up the self-asserting Rajasic vehemence, vanity and arrogance. You must respect everybody and prostrate before all. There is *Antaratman* in all.

9. You must carry out your Master's orders with faith and *Prem*. You must obey him implicitly. You must be wet with *Bhakti*.

10. You must give up the dangerous habit of constant self-justification with falsity of speech and dissimulation.

11. You must observe perfect discipline. You must be civil, polite, courteous, gentle, noble and gracious, in your behaviour to the Master and all.

12. You must keep up the Vairagya and spiritual zeal till the end of your life.

13. Cut all connections with the world. Don't write letters to anybody. Don't read news-paper.

14. Avoid drugging as much as possible. Take recourse to

Nature's help by fasting, dietetic adjustment, walking, baths, purgatives, exercise, Asana, Pranayama, prayer, etc.

15. Energy is wasted in 4 channels, viz., by too much talking, loose thinking, unnecessary worry and vain fear. Observe Mauna for one week in a month. Talk a little (*Mitha Bhashana*). Talk sweetly. Cultivate thinking of God. Have perfect trust in God. Find out the tricks of the mind. It will lurk like a thief when you are on the alert.

16. Later on you can put up a hut in a place on the banks of the Ganga or Yamuna a mile off from village.

17. Never build Ashrams. Never make disciples. Lead the glorious life of a *Parivrajaka Paramahamsa Sannyasin*, the absolutely independent monarch of the whole world, in the later part of your life after *Siddhi* (perfection). Or you can preach in your own *Kutir*. Bees will perch by themselves on blossoming flowers. You need not send them invitation.

18. Never care for *Siddhis*. Shun them ruthlessly. They will bring you downfall.

19. Don't care for the results. But simply go on with your routine *Tapas* and meditation. Develop active habits. Develop humility, assinine patience, leech-like tenacity (application) in Sadhana, perseverance and adamantine will. Arm yourself with the triple weapon of *Viveka*, *Vairagya* and *Sraddha*.

20. Remember OM, SOHAM, "*Aham Brahma Asmi*". Remember death every moment. Remember Saints, Jnanins daily. You will get inspiration. The world is a long dream (*Deergha Svapna*). Be established on the one idea "*Aham Brahma Asmi*". Deny body and the world.

21. You must have very active habits. If Tamas (laziness) tries to overpower you, you must begin to do some sort of active work or other as drawing water from the well, gardening, digging the earth, removing the weeds, etc., around your room. Give up idle talk and gossiping.

22. When you are tired after meditation, take to reading of Gita or Upanishads. When you are tired of reading take to Japa. If you are tired of Japa begin to nurse the sick. Rotate these four (Meditation, Svadhyaya, Japa and Service) in a cycle or circle.

23. Start the self-punishment campaign. Give up evening meal and do 10,000 Japa of OM or 1,008 Gayatri by standing upon one leg for speaking a lie, for the dangerous habit of self-justification. If the mistake is a serious one, if it is a serious offence as abusing others, if you get *Udvega*, strong agitation of mind with burning feeling towards others, the punishment must be a little more stiff (fasting for one day) and Gayatri Japa 5,000 or 50,000 OM Japa. Keep a record of this in your diary.

24. Note how often you become angry in a year or month or week and how long it lasts.

25. Never revenge. Resist not evil. Return good for evil. Be non-violent at all times. Love, bless, pray, and do good to those who hate you, despise and persecute you.

26. Live alone. Don't mix. Don't get out of the *Kutir* or room except for answering calls, bathing, food and a little stroll in the evening.

27. Be perfectly tolerant. Expand your heart *ad infinitum*, to infinity. Give room in your heart for all. See Atman or Narayana everywhere. See good in everything. Feel His indwelling Presence in everything.

28. O my dear aspirants, do you really thirst after God? Are you really spiritually hungry? If you have one thought "I want God and God alone," you will realise Him this very moment. Have a strong self-determination, "I will realise God this very second".

29. You are your own physician. You are your own saviour and redeemer. Nobody can give you *Mukti*. You will have to tread the spiritual path yourself. Even Isvara cannot do anything in the matter. Rely on your own self, your own self-exertion. Gurus and books can help you to a certain extent.

They can show you the way only, remove doubts and obstacles. A hungry man will have to eat for himself. A thirsty man will have to drink for himself. A man with itch will have to scratch himself.

30. Tread the path of Truth, the path of Realisation. Live in Om. Live in Truth. Remember Om. Feel His Presence always, everywhere. Don't get out of the way. Siddhis, name and fame will tempt you in a variety of ways. Be always on the alert. Never miss the goal. Never care for little things. Never get satisfied with *Alpam* (lower realisation of some sort or other). Get *Bhuma* the highest realisation which is ONE always.

31. You are never alone. God is always with you in the heart. He is very close to you. He cares for you more than you care for Him. He is stretching His hands to lift you up, to embrace you. He is waiting in the heart to welcome you gladly. Lift up your eyes. Prepare the vessel to receive the Divine Light. Further, the whole spiritual world, host of astral helpers, Nitya Siddhas, Amara Purushas, Chiranjeevis, Jivanmuktas are ready to back you up, to push you up. Leave off, therefore, all anxieties and fears.

32. Plod on. Push on. Don't look back. March straight to the goal. Don't think of the past. A bright, glorious future awaits for you. Delay in realisation is actual death for an aspirant. You are the best judge of your own mind. Study its ways carefully.

33. When you live in a town amidst householders, live in a garden which is situated outside the town limits. Give interviews for householders in the evening, only between 4 and 5 p.m. Talk on Atman only. Have no worldly topics with householders. Don't mix much. If you can't get a garden, live in an isolated room. Don't talk in the morning. Morning is meant for pure meditation only, for your inner spiritual development.

34. Whenever the mind runs towards beautiful ladies with evil thoughts, have a definite, clear cut photo in your mind of the flesh, bone, urine and faecal matter (these 4 mental images).

This will induce disgust and *Vairagya* in the mind. You will not commit again the sin of unchaste look at woman. It takes, no doubt, some time.

35. Don't do the *Namaskara* like a drill. Do it gently with *Bhava* (feeling). Feel you are prostrating actually before Lord Narayana or Siva when you touch the feet of others. Do *Sashtanga Namaskara* always. The ordinary *Laukika Namaskara* is meaningless. Touch the feet of all, be he a Chandala, a Mohammedan or Christian. This leads to easy Self-realisation. *Namaskara* has six advantages. It removes egoism, infuses humility, produces *Samadrishtitva* (equal vision). It fills the heart with *Bhakti* (devotion). It draws all hearts (*Atmavasya*). It eventually leads to the attainment of God-consciousness.

36. Serve Sannyasins, poor, sick persons. This will give *Chitta Suddhi*. Read *Vairagya Sataka* of Bartrihari. This will intensify your *Vairagya*. Read *Ramayana* and *Bhagavad-Gita*. This will infuse *Bhakti*. Read *Upanishads*, *Yoga Vasishtha* and *Atma Purana*. This will give you *Paroksha Jnana*. Meditate on Om. Do constant and intense *Nididhyasana*. You will have *Brahmanubhava*. This is the highest goal of life. This is *Sreya*. This is *Hitatama* (best thing for your well-being). *Bhakti* should go hand in hand with *Jnana* for some time. These are the two wings of the Hamsa bird (*Moksha*).

37. Don't ask anything from anybody. A beggar can never dream of freedom. You will get everything at your door. Prakriti arranges everything beforehand. She takes great care of you.

38. Give up back-biting, caviling, scandal mongering, fault-finding, etc. These are all dangerous habits. Maya havocs through these evil *Vrittis* to disturb the peace of the world. Develop good-finding nature. Always speak highly of others. Praise their good qualities. Don't taunt others. Don't intrigue. Don't vilify others. Don't interfere with others.

39. You must practise *Manana* (deep reflection) of what

you have read over and over again. Mere skipping over the pages is absolutely useless.

40. You must not joke with others. This ends in enmity. Don't laugh much. Don't burst out into laughter. Talk in a whisper before great persons. Don't shout. Develop this habit. You can occasionally smile. Be serious. Reflect on Atman. He who laughs and jokes much, cannot think seriously on Atman.

* * *



(FIVE SPIRITUAL GEMS)

FOR CONSTANT REPETITION

- I. (a) Brahma Satyam, Jagat Mithya;
Jivo Brahmaiva Na-para.

(b) World is a long dream.

(c) There is not world.
- II. I am not body. I am not mind.
I am not Indriya. I am not Prana.
I am not Anandamaya Kosa (Karana Sarira).

CHIDANANDAROOPAH SIVOHAM SIVOHAM

I am SIVA. I am SIVA.

(Sri Sankaracharya)

- III. Eyes see. Ears hear. Hands work.
Indriyas do the work. I am SAKSHI.
ASANGA—AKARTA—ABHOKTA.

(Gita: V-9)

IV. “*AHAM BRAHMA ASMI.*”

V. “Even this will pass away.”



N.B.: Take a copy of this and fix it in a prominent place on the wall of your house. You will be highly elevated. You will get knowledge soon.



YOGIC YAMA

- I. (1) AHIMSA.
- (2) SATYAM.
- (3) BRAHMACHARYA.

- II. (4) PATIENCE.
- (5) COURAGE
- (6) HUMILITY.
- (7) MERCY.

(VEDANTIC) SAMPAT

- III. (8) VIVEKA.
- (9) VAIRAGYA.
- (10) SRADDHA.
- (11) BALANCE OF MIND

(SAMATA)



N.B.: Take a copy of this and fix it in a prominent place in our house. You will derive incalculable spiritual benefits. You will develop these virtues quickly. Read this at least once daily.



FOUR MAHAVAKYAS

1. “AHAM BRAHMA ASMI”

[YAJUR VEDA—

Brihadaranyaka Upanishad.]

2. “TAT TVAM ASI”

[SAMA VEDA—

Chhandogya Upanishad.]

3. “PRAJNANAM BRAHMA”

[RIG VEDA—

Aitareya Upanishad.]

4. “AYAM ATMA BRAHMA”

[ATHARVANA VEDA—

Mandukya Upanishad.]



N.B.: Take a copy of this and fix it in a prominent place in your house. You will derive incalculable spiritual advantages. This will give you spiritual strength and power. Read this at least once daily.

Practice of the Presence of God

Practice of the presence of God always is the easiest, nearest and surest way of reaching God-consciousness. Feel His Presence always and everywhere. Feel His Indwelling Presence in everything (*Isavasyam Idam Sarvam*, Isa Upanishad)—in flowers, trees, dogs, horses, human beings, stones, rivers, stars, sun, moon, fire, five elements, etc. Feel that you think, feel, cogitate, connate, know, wish, talk, write, walk through Him. Feel His Presence in all movements. Feel your oneness with the flowers, stones, trees, animals, in short with everything. You are sad and depressed because you have failed or forgotten to feel His Presence. “He never talks or smiles but His Presence is sufficient for me. I am always in Joy, in bliss, in knowledge, and in immortality in His Presence.” This kind of Sadhana eventually leads to resting in *Nirguna*, formless Brahman. All forms vanish.

When you feel His Presence always, everywhere and in everything, ideas of good and bad and sex totally disappear. Every food becomes Sattvic. When you are amongst children, feel that you are one with them. When you are amidst ladies be one with them. When you are seated on a block of stone be one with the stone. This is cosmic identification. All is good, all is sacred, because Siva dwells in all. This practice will give the bliss of oneness, the Ananda of all-ness.

Many of the Vedantic practitioners have failed in their attempts to realise the Self, despite their long years of practice. The vast majority of students of Jnana Yogic path should take up this “*Practice of Presence*” at first. This will end in “*Aham Brahma Asmi*” realisation, ultimately. Para Bhakti is pure Jnana only.

Repeat this formula always: “Om. I Feel His Presence always and everywhere.” OM is the name for Saguna Brahman (Lord) and Nirguna Vedantic Brahman also. Sing Om. Om. Om. A habit will be formed quickly of feeling His Presence.

Even in dream the ringing note will continue through Samskaras or force of habit.

This “*Practice of His Presence*” corresponds to the *Sufistic* Sadhana of “*Lover and the Beloved*”. Sufism is Vedanta only. But it starts with the ideas of Lover and the Beloved.

Remember this formula: “In Him we live and move and have our very Being.” This is tantamount to the Practice of His Presence.

Aspirants very often complain that they do not enter into “deep silent meditation” in spite of their efforts. The obvious answer is they lack in their eager and intense longing for His Presence (*Mumukshutva*). Their mental rays are dissipated. You can realise God-consciousness in this very moment. You must have the intense longing for attaining God-Consciousness. You must have the firm self-determination “I will God realise today”. You must carefully watch how far you have succeeded in this practice in the morning meditation. You must keep up the practice while walking, talking, eating, etc. If you fail in the evening meditations you must exert to get at it in the morning meditations. You must practise “Self-analysis” well.

Remember you are the physician for yourself. You are your own saviour. Nobody can save you from this ocean of Samsara. Even Isvara cannot do anything in this matter. Everything runs on well-established laws. Don’t become a fatalist. Rely on your own self. Do Purushartha (right-exertion). Fatalism will bring on wholesale inertia and Tamasic darkness. Purushartha is *Isvara Svaroopa* itself (Essence of the Lord). Prarabdha (destiny) is only the Purushartha of your previous birth.

Vedanta at Home

(Convert a Room into a Forest)

Vedanta does not want you to change or colour your dress. It does not want you to change your order of life. It does not

want you to shave your head and live in a cave in Himalayas. Jnana can be attained in any *Asrama* of your life, either Brahmacharya, Grihastha, Vanaprastha or Sannyasa.

It wants you to have a complete change in your mental attitude. It wants you to change your angle of vision and to have mental Vairagya and mental renunciation. It wants you to identify yourself with Brahman and to give up identification with the body. It wants you to look upon the world as a dream and an appearance only and to give up the idea of a solid reality. It wants you to have the two poisonous fangs *Ahamta* ('I'-ness) and *Mamata* ('mine'-ness) extracted. It imposes upon you these conditions only. This is not much for you. During work, you must bring the *Sakshibhava* and *Atmadrishhti*. You must give up the idea of *Aham-karta* (I am the doer). Have a separate meditation room. Get up at 4 a.m. Meditate on Om and its meaning from 4 to 7 a.m., then take a little walk or physical exercise—Mueller's own system or Sandow's or native exercises. Then you can attend to your sundry work at home, then you can attend to your business or office work. Again in the evening, you can have meditation for one hour from 7 to 8 p.m. Read *Atmabodha*, *Tattvabodha*, *Vivekachudamani*, *Aparokshanubhuti* of Sri Sankaracharya. These are all good books on Vedanta for beginners. Whenever you come across Sannyasins, entertain them. Take them for Bhiksha with sincere Bhava. Attend to their wants. Remove your doubts. Have Vedantic Vichara with them. If you proceed in this manner with earnestness and steadiness, you will get peace of mind and real Atmic happiness. You will get Self-realisation, which will put an end to all miseries and birth and death with its concomitant evils. Start the spiritual Sadhana at once. Procrastination is very, very dangerous. That 'tomorrow' will never come to you. Do not become a dupe of tomorrow.

Vedanta in Pocket

1. Search, understand, realise.
2. Analyse, realise, abandon.
3. Serve, love, give.
4. Datta, Daya, Dama (D.D.D.)
5. Know thyself and be free.
6. Be always self-centred.
7. Deny (body), Assert (Atman).
8. Remember OM, SOHAM, SIVOHAM, AHAM BRAHMA ASMI.
9. Aspire and draw (Atman).

Be bold. Be cheerful. Smile. Laugh. Fear not. Grieve not. Repent not. Regret not. You are immortal Atman. Negate body. Be established on this one idea "*Aham Atma*"; "*Aham Chaitanya*"; "*Aham Brahma Asmi*". *Tat-Tvam-Asi* O Saumya. Om. Om. Om.

N.B.: *Datta*—Give. *Daya*—mercy. *Dama*—Self-restraint (control of Indriyas).

Samadhi in Six Months

Samadhi is union with God or Brahman. If you are an *Uttama Adhikari*, first class aspirant, equipped with 4 means or qualifications and endowed with *Teevra Vairagya* and an intense longing for liberation and if you have a *Brahmasrotri-Brahmanishtha*, like Sri Sankara or Lord Krishna to back you up, you will realise the Self in the twinkling of an eye. Within the time taken to squeeze a flower with your fingers, you can realise the Self. Within the time taken for a grain of gram to roll when placed on the outer surface of a pot, you can have *Atma-darshan*. There is no difficulty at all. The aspirant should be like Hastamalaka or Padmapada of Sri Sankara or Arjuna of Lord Krishna. He should have intense devotion towards his Guru. Sraddha is a great qualification in

the path of Jnana Yoga. It is rational faith here, while in Bhakti Yoga it is a blind faith. If the ground of Antahkarana is not well-prepared, if there is no *Chitta-suddhi* (purity of heart), even Isvara, even thousand Sankaras or Krishnas cannot do anything in this matter. Be rest assured of this. Through Ashtavakra, Raja Janaka realised within the twinkling of an eye. Arjuna had Self-realisation in the battle-field within an hour and a half.

Mukunda Rai (of Maharashtra) put a *Badashah* on Samadhi in a second, when he was on horse-back. There are so many instances. I need not relate them here.

In this Kaliyuga, you need not do much Tapas as people did in days of yore. People used to stand on one leg for several years, before. They did many austerities. This you will find in Mahabharata and other religious books. Isvara has shown His mercy on people of this age owing to the poor physique and short duration of life. By Tapas and meditation one can realise very quickly if he is earnest, sincere and vigilant in this age. When you want to catch a train at 4 a.m., how vigilant, cautious and nimble you are. You prepare the bundles at night. You prepare at night some sweets or eatables for the morning *chota-hazri*. You adjust the alarm in the time-piece to get up at 3 a.m. So many other things you do. If you show even a tenth part of this vigilance, sincerity, dexterity in the spiritual line also, you can have *Samadhi in six months*. No one on earth or heaven can prevent you from getting at it.

Consciousness Pure and Divine

It is extremely difficult to define what consciousness means. Words and languages are imperfect. They cannot adequately express your thoughts and ideas.

There are different kinds of consciousness. There are physical consciousness, astral consciousness, mental consciousness, supra-mental consciousness or lower *Prakamya* or *Prajna* consciousness, cosmic consciousness, super

consciousness, sub-consciousness, unconsciousness, dream consciousness, supra-cosmic consciousness, dual or double consciousness, multiple consciousness, higher *Prakamya*, *Virat* consciousness, *Hiranyagarbha* consciousness, Divine consciousness or (*Purushottama* consciousness), and lastly the Highest *Nirguna Para Brahma* consciousness or Absolute consciousness *per se*.

In the waking state (*Jagrata Avastha* of Vedantins), you are conscious of this physical plane. You see, you feel, you think, you know, you will, you exert (perception or sensation, cognition, emotion or affection, or cogitation, volition, connation (*Prayatna*)). This is the physical consciousness.

When you transcend the physical body and operate on the astral plane with the astral body, you will have astral consciousness. You will move and talk with the astral entities.

When you operate in the mental plane with the mental body, you will have mental consciousness. You will identify yourself with the mind just as you identify yourself now with the physical body. You will have psychic Siddhis as clairvoyance, clairaudience, psychometry, telepathy, thought-reading, etc. You will converse here with the mental entities. Here the language is one.

When you transcend the mind you will identify yourself with your individual *Karana Sarira* or causal body. You will have lower *Divya Drishti*. Here you will have an expanded consciousness. You will have very subtle Etheric body and operate in an Etheric plane. You will have tremendous powers. You will be in union with the Divine consciousness. The veil between you and Brahman is very thin now. If you exert, you can peep into Brahman and can have glimpses of Brahmic consciousness. This is *Prajna* consciousness or lower *Prakamya*. You will be an occupant of *Satyaloka* or *Hiranyagarbha-loka* with the individual *Karana Sarira*. When you universalise now you can become one with Divine consciousness. You will have the whole cosmic consciousness.

This is *Purushottama* consciousness with Adi Sakti or Para Prakriti or *Avyaktam*. This is Higher *Prakamya*.

When you throw off the veil of Adi Sakti also, you will become one with pure, *Nirguna*, Para Brahman, *Ananta* consciousness, the Highest end of human life (*Kaivalya*). It is very difficult to rest here for a long time.

Between Hiranyagarbha and Isvara there is the veil of *Avyaktam*.

There is one school of thought that says that Isvara is a reflection in Maya. This is *Abhasavada* or doctrine of reflection. An objector says: "When there is only one thing, how can there be a reflection? Further if Isvara is a reflection in Maya, how will He be able to control Maya? This is not right.

Svaroopa Lakshana of Brahman is Sat-Chit-Ananda. *Tatastha Lakshana* of Brahman is Isvara with powers of omnipotence, omniscience, etc.

When we take the *Tatastha Lakshana* of Brahman, Isvara has full consciousness of Nirguna Brahman, as well as the whole cosmic consciousness. Here Saguna Brahman is identical with pure Nirguna Brahman. This is *Avacchheda Vada*. This is the doctrine of limitation.

There is only Nirguna Brahman. Saguna Brahman is a mere appearance for the sake of pious meditation of Bhaktas.

How to Get Rid of Jealousy

The Sanskrit term for Jealousy is *Irshya*. *Matsarya*, *Asuya* are also synonymous terms. But there is a subtle difference. Jealousy is a particular kind of emotion or *Vritti* that arises in a Rajasic mind wherein the victim looks upon with a grudging eye on the prosperity or success or higher virtuous qualities of his neighbour or any other person. His heart burns when another man is more prosperous than himself. Hatred and anger are hidden in jealousy. Ill-will is the modification of jealousy. A man filled with jealousy hates another man if he is in a better

position than himself. He gets grief at the sight of another's success. He tries his level best to pull down the prosperous man, to undermine him by various foul means, by back-biting, tale-bearing or vilification. He tries to injure the man also. He attempts to annihilate him. He creates dissensions, party-spirit amongst his friends. These are the external, physical manifestations of a man of jealousy.

A man of Irshya thinks that he should not get any kind of sorrow and that all others should be afflicted with grief. A man of Asuya gets agitated when another man enjoys like himself. A man of Matsarya cannot bear the sight of a man more prosperous and wealthy than himself. This is the subtle difference between Irshya, Asuya and Matsarya.

Jealousy is the root of all evils. It is very deeply rooted. Maya havoc through this particular Vritti. The restlessness of the world (*Asanti*) is due to jealousy. The whole play or Lila of Maya is kept up by this one emotion. Anger, hatred, malice exist side by side with jealousy. They are the old-standing associates or comrades of jealousy. If jealousy dies, hatred and anger die by themselves without any further treatment. Many murders are committed on account of sex-jealousy, money-jealousy.

No one can enjoy an iota of real happiness if his mind is filled with jealousy. Kings, Barons, Lords and Earls cannot have any happiness so long as they are slaves of this emotion. What can money do? It can only augment the uneasiness of the mind. "Uneasy lies the head that wears the crown."

There are six ways of eradicating this emotion:

1. Raja Yogic method.
2. Vedantic method.
3. Bhakta's method .
4. Karma Yogn's method.
5. Method of Vichara of Vivekins.
6. Theosophist's method.

1. Raja Yogic method: A Raja Yogi destroys the Vritti by “*Yogah chitta vritti nirodhah*”. He destroys all Sankalpas of jealousy by introspection, careful watch and meditation. He adopts another method of “*Pratipaksha Bhavana*” by cultivating the opposite virtues of jealousy, viz., nobility or magnanimity (*Udarata*). Jealousy is the result of petty-mindedness. If nobility is supplanted, jealousy will die of itself.

Meditation (On Nobility): Have a meditation room. Sit on Padma or Siddha or Sukha Asana for half an hour in the morning. Meditate on this virtue, nobility. Think of the advantages in possessing this virtue and the disadvantages you derive from jealousy. Think of those persons like Mahatma Gandhiji and others who possess this virtue, magnanimity. Imagine when you move in society that you are in actual possession of this quality. Constantly repeat the watch-words “*OM Nobility*” mentally during the course of the day. Keep this word-image “*Nobility*” before the mind’s eye. Have this auto-suggestion “I am becoming better and better every day, in every way” several times daily. You will doubtless develop this virtue within some months. Even if you fail, it does not matter much. *Nil desperandum*. Never despair. Go on with the above Sadhana (practice) systematically and regularly. Eventually this virtuous quality, nobility, will become part and parcel of your nature. Jealousy will vanish altogether.

2. Vedantic Method: The Vedantin repeats the formulae “I am the all,” “I am all in all,” “All is Self”. “There is nothing but my own self in this whole universe. I see my own self everywhere. Who is to be jealous of whom?”, he says. He tries to identify himself with an enemy, a scavenger, a thief, a fallen, a drunkard, a murderer, a stone, a snake, a tiger and a scorpion (cosmic identification). Jealousy disappears by this Vedantic Sadhana.

3. Bhakta’s Method: A Bhakta or devotee sees Narayana, Krishna, everywhere. He says “*Sarvam Vishnumayam*

Jagat"—Everything is Lord Vishnu. By this practice, jealousy dies eventually.

4. Karma Yigin's Method: A Karma Yigin reduces his wants and slowly controls the Indriyas. He serves all with pure, cosmic love, with *Sama Bhava* (equal vision) as manifestation of the Lord. Jealousy vanishes completely in the long run by constant service.

5. Method of Vichara of Vivekins: If your brother is in a high prosperous position you are not jealous. If your thick friend, your chum is in affluent circumstances you don't evince jealousy. Similarly when a Vritti of jealousy arises with reference to other persons, identify yourself with that man as your best amiable friend. Immediately the Vritti will die. By constant practice of this kind, you can slowly eradicate jealousy.

6. Theosophist's Method: This goes on lines of universal brotherhood. All are equal. All are children of the one universal Father—Isvara. By constant remembrance of this brotherhood idea, you can get rid of jealousy.

Search—Understand—Realise

Remember this triplet. Searching is '*Sravana*' or hearing of Srutis. It is searching the Truth. Understanding is '*Manana*' or reflection of what you have heard from the Holy Masters and sacred lore. Realising is direct, spiritual *Anubhuti* of Atman (*Sakshatkara*) by *Nididhyasana* or profound and continued meditation on one idea "I am Brahman". There are three means of Self-realisation according to the Vedantic method.

This is another kind of triplet for developing *Vairagya* (dispassion) and getting rid off *Moha* (attraction, delusion) for objects. This is the instruction given by Adi Sri Sankara. As soon as you are attracted towards a woman or object, immediately remember this triplet. Analyse the various parts of a woman or an object. Realise the true nature of these objects.

Then abandon them (Tyaga). You will derive immense benefit by constant repetition of the above formula. This will induce Vairagya. The mind will not run towards objects. It will shrink from worldly objects. Attraction for objects will gradually vanish. I have derived considerable benefit by this method. The mind having lost all attraction for objects, will move towards heart, its *Yatha-Sthana* (original home), towards God. This is termed *Antarmukha-Vritti*.

How to Develop Virtues

Meditate on these 12 virtues for 10 minutes:

- (1) Humility in January.
- (2) Arjava (frankness) in February.
- (3) Courage in March.
- (4) Patience in April.
- (5) Karuna (mercy) in May.
- (6) Magnanimity in June.
- (7) Sincerity in July.
- (8) Pure love in August.
- (9) Generosity in September.
- (10) Kshama (forgiveness) in October.
- (11) Samata (balance) in November.
- (12) Contentment in December.

Also Purity, Perseverance, Diligence, *Sahasa* and Cheerfulness or *Utsaha*.

Imagine that you are in the actual possession of these virtues. Say unto yourself "I am patient. I will not get irritated from today. I will manifest this virtue in my daily life. I am improving." Think of the advantages in possessing this virtue, patience, and the disadvantages of irritability. In this way you can develop all virtues.

Destroy Evil Vrittis by Raising Opposite Good Vrittis

(Pratipaksha Bhavana Method)

1. Lust (<i>Kama</i>)	<i>Brahmacharya, Mumukshutva.</i>
2. Anger (<i>Krodha</i>)	Love, <i>Kshama</i> (forgiveness), mercy (<i>Daya</i>), <i>Maitri</i> (friendship), <i>Santi</i> , <i>Dhriti</i> (patience), <i>Ahimsa</i> .
3. Pride (<i>Mada</i>)	Humility (<i>Namrata</i> or <i>Vinaya</i>).
4. Greed (<i>Lobha</i>)	Honesty, disinterestedness, generosity, <i>Santosha</i> (contentment), <i>Aparigraha</i> (Non-covetousness).
5. Jealousy (<i>Irshya</i>)	Nobility (<i>Udarata</i>), magnanimity, <i>Mudita</i> (complacency).
6. <i>Moha</i> (delusion)	<i>Viveka</i> (discrimination).
7. <i>Dambha</i> (vanity)	Simplicity. Hypocrisy
8. <i>Darpa</i> (arrogance)	Politeness, <i>Hri</i> (Modesty).
9. <i>Paisunam</i> (cunningness, crookedness)	<i>Arjava</i> (straight-forwardness).
10. <i>Parushyam</i> (harshness)	<i>Mardavam</i> (mildness).
11. <i>Raga</i> (attachment)	<i>Vairagya</i> .
12. Insincerity (<i>Asraddha</i>)	<i>Sraddha</i> (faith).
13. Fickleness	Determination, <i>Chanchalatvam</i>) <i>Nischaya Vritti</i> (<i>Adhyavasaya</i>).

Yoga By Japa

Japa is the repetition of any Mantra or name of the Lord. In this Kaliyuga, or iron age when the physique of the vast majority of persons is not good, rigid Hatha Yogic practice is almost impossible. Japa is an easy way for God-realisation. Tukaram of Deo a Maharashtra Saint, Dhruva, Prahlada, Valmiki Rishi, Ramakrishna Paramahamsa all had attained salvation by uttering the names of God. Japa is an important *Anga* of Yoga.

Any Mantra is very powerful. It is a mass of radiant energy. There is *Mantra Sakti* and *Mantra Chaitanya* in every Mantra. It changes the mental substance from passion to purity, from Rajas to Sattva. It calms and strengthens the mind. It makes the mind introspective. It checks the outgoing tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations.

It induces determination and austerity. Eventually it leads to the direct *Darshan* of God—the *Ishta-devata* or tutelary deity—or Self-realisation or Atma-darshan.

When you repeat the Mantras, have Sattvic Bhava or *Suddha Bhavana* (right mental attitude, Sattvic feeling). The Bhava comes slowly when the purification process goes on. Even mere mechanical repetition has very great effect. The vibration in the mind, set up by the repetition, purifies the Chitta, the mind stuff (*Chitta Suddhi*).

The Mantra should be repeated at least 21,600 times daily to correspond with the 21,600 natural “Soham” breaths that every being takes in and exhales. (Every man is unconsciously repeating the “Soham” Mantra 21,600 times daily within 24 hours). Then the efficacy of the Mantra is great. The mind will be purified quickly.

You must have a rosary or Japa Maala always in your pocket or around your neck and underneath your pillow at night, when you go to sleep.

It will remind you of God when you forget Him owing to force of Maya or Avidya (Ignorance). At night when you get up to have micturition, the Maala will remind you to roll it once or twice. A Maala is a strong weapon, as it were, to annihilate the mind. It is a powerful whip to goad the mind towards God or Brahman.

Get up at 4 a.m. in the morning, in the Brahmamuhurta which is very favourable for spiritual contemplation and start doing Japa. In the early morning, the mind is calm, pure and

quite refreshed after slumber. The mind is like a blank sheet of paper and comparatively free from world-Samskaras (impressions of Vyavahara).

It can be moulded very easily at this time. The atmosphere also is charged with more Sattva at this particular time. Wash your hands, feet and face with cold or warm water, if you find it difficult to take a bath. This will suffice. Do *Achamana*.

Sit on Padma, Siddha, Svastika or Sukha Asana for an hour to start with. Then increase the period gradually to 3 hours. In one year, you can have Asana Siddhi (perfection in posture). Any easy, comfortable posture is Asana.

Keep the head, neck and trunk in one straight line. Spread a four folded blanket and over this spread a piece of soft white cloth. This will do nicely. If you can get a good tiger skin complete with claws, etc., it is all the more better. A tiger skin has got its own advantages. It generates electricity in the body quickly and does not allow leakage of electric current from the body. It is full of magnetism.

Face East or North, while you are on the Asana. A spiritual neophyte should observe this rule. In facing North, you will be in communion with the Rishis of the Himalayas and will be mysteriously benefited by their spiritual currents.

Concentrate gently either on the lotus of the heart (*Anahata Chakra*) or on the space between the two eye-brows, (*Ajna Chakra*). Ajna (*Ajneya*) Chakra is the seat for the mind according to Hatha Yogic School. Mind can be controlled easily if anyone concentrates on this Ajna Chakra. Close your eyes.

Repeat now the Mantra of your Ishta Devata either *Om Namah Sivaya* of Lord Siva, or *Om Namo Narayanaya* (the Ashtakshara of Lord Narayana), or *Om Namo Bhagavate Vaasudevaya* the *Dvadasakshara* Mantra of Lord Krishna, or the Gayatri, the blessed Mother of the Vedas, or "Sri Ram" or "Sita Ram" or "Hari Om" or pure "Om" only according to your taste, inclination or temperament.

Repeat the Mantra verbally for some time, in a whisper form for some time and mentally for some time. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed *Mansika Japa*. The verbal repetition is termed *Vaikhari Japa*. Repetition in a whisper or humming is termed *Upamsu Japa*. Even mechanical repetition of Japa without any Bhava has a great purifying effect on the heart or mind. The feeling will come later on, when the process of mental purification goes on.

Have a separate meditation room, under lock and key. Do not allow anybody to enter the room. Burn incense there, morning and evening. Keep a photo of Lord Krishna or Lord Siva or Sri Rama or Devi in the room. Place your Asana in front of the picture. When you repeat the Mantra, the powerful vibrations will be lodged in the ether of the room (Akasic records). In six months' time, you will feel peace and purity in the atmosphere of the room. There will be a peculiar magnetic aura in the room. You will actually feel that, if you are sincere in your practice. Whenever your mind is disturbed by antagonistic worldly influences, sit in the room and repeat the name of the Lord for half an hour. Then you will find an entire change in your mind immediately.

Practise and feel the soothing, spiritual influence yourself. Nothing is like the spiritual Sadhana. You will find a local Mussoorie in your own house without any expense.

Self-Realisation

Samsara or phenomenal existence, whose main factor is the bondage of births and deaths in succession, is unreal and is the result of illusion, the ignorance, by which the only and Absolute Reality, the Supreme Self, is mistaken for the unreal world, in the same way as a rope may be mistaken for a serpent in the dusk of the evening. Both bondage and liberation are thus illusory. Since there is no real bondage at all, how can there be a liberation from it? Yet liberation or Moksha is relatively spoken

of and can only result from a thorough knowledge of the reality, behind and beyond and underneath and within the unreal.

Such a knowledge is not a mere theoretical one, which can be gathered from books or lectures, but is of the nature of direct realisation (*Aparoksha Anubhuti*) or actual experience.

The sole source of this knowledge is a clear and accurate understanding of the Vedic Text, ‘*Tat-Tvam-Asi*— That Thou Art’. Then the aspirant realises in a flash, as it were, ‘*Aham Brahma Asmi*—I am Brahman’. The individual soul is seen at all times, to be identical with the Supreme Self and the knowledge springs up that ‘all is indeed the Self’ and ‘there is nothing but the Self’. This is the highest goal of spiritual endeavour to Moksha or liberation of the Vedanta Philosophy.

The individual soul, Jivatma, being engrossed by ‘nescience,’ identifies itself, as it were, with the body and so on and imagines itself to be affected by the experience of pain which is due to ‘nescience,’ ‘I am afflicted by the pain, due to the body’.

The pain of the individual soul is not real, but imaginary only, caused by the error of consisting in the non-discrimination of the Self from the body, senses and other limiting adjuncts which are due to name and form, the effects of Avidya or ignorance. And as a person feels the pain of a burn or cut which affects his body by erroneously identifying himself with the latter, so he feels also the pain affecting others, such as sons or friends, by erroneously identifying himself with them, entering, as it were, into them, through love and imagining, ‘He is my son, He is my friend’.

Brahman or Supreme Self manifests everything else, but is not manifested by anything else. Whatever is perceived is perceived with the light of Brahman only, so that the sun, moon, etc., can be said to shine in it, while Brahman as self-luminous, is not perceived by any other light.

The Supreme Self or Absolute Reality, therefore,

constitutes the ultimate principle which renders knowledge of all things possible, which itself shines in its own light, in its own pristine glory.

The witnessing Self (*Sakshi*) and the idea are of an essentially different nature, and may, therefore, stand to each other in the relation of *knowing subject* and *object*.

The variety of experience is not real. Nay, even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. The variety of experience creates distinction, and sets up false limits where there exist none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting this source of separateness and realizing that unity which is the *Adhishtana* or substratum for everything. When the sense of separateness is killed out, the individual will, becomes merged in the Cosmic Will. Individuality is transmitted into Universality. The One becomes the many and the many are absorbed in the One; as many images of the sun are seen in various vessels of water, so in this world the various selves are to be considered as the reflection of the Supreme Self.

When egoism is destroyed through Sadhana or spiritual practice, as the flowing rivers come to their end in the sea, losing name and form, so liberated from name and form, proceed the Wise to the Supreme Self ‘Brahman,’ which is greater than the great. Moksha is not something to be achieved. It is already achieved. Every being is one with the Absolute, is in fact, the Absolute; what is to be achieved is destruction of the sense of separateness which being accomplished, Moksha is easily realised.

Acquire the four means of Salvation, *Sadhana Chatushtaya*. They are (i) *Viveka*—discrimination between real and unreal; (ii) *Vairagya*—indifference to sense enjoyments; (iii) *Shad-Sampat*—six virtues, viz., (a) *Sama*, calmness of mind, (b) *Dama*, self-restraint, (c) *Titiksha*, power of endurance, (d) *Uparati*, satiety, (e) *Samadhana*, one-pointed mind, (f) *Dharana*, concentration and (iv) *Mumukshutva* intense longing after liberation.

Then approach a Sadguru and hear the Srutis (Upanishads). Study the twelve classical Upanishads, Yoga Vasishtha and Mandukya Upanishad with Gaudapada's Karika. This is *Sravana*. Then reflect constantly over what you have read. This is *Manana*. There are 3 *Doshas* or defects in the mind. They are *Mala* (impurities, such as the six passions, *Kama*, *Krodha*, *Lobha*, etc.), *Vikshepa* (tossing of the mind) and *Avarana* or veil of ignorance. The *Mala* should be removed by selfless service and charity, *Vikshepa* should be removed by the practice of concentration. Study of Upanishads and *Nididhyasana*, profound meditation on what you have heard and reflected, will remove the veil of ignorance. This path of Jnana Yoga is suitable only for persons who have subtle and sharp intellect, bold understanding and strong will.

Just as oil is hidden in sesame seed, butter in curds, mind in the brain, inner pith in the *Munja* grass, fire behind the smoke, sun behind the clouds, this Atman or Supreme Self is hidden in this body.

Make your body as the lower fire stick, and sacred mono-syllable “OM” as the upper stick. Find out the God hidden in your body by the constant rubbing of them through meditation (*Nididhyasana*).

The self-existent created the senses with outgoing tendencies. Therefore you naturally behold the external objects, and not the internal Self. Withdraw yourself through *Pratyahara* (abstraction) from external objects and fix the mind

on the Atman. You will have *Brahma-Sakshatkara* (Realisation of Brahman). The sacred word OM is the bow. The mind is the arrow. Brahman is the aim or mark. It is to be hit by one whose thoughts are concentrated. Then he will enter the target. He will become of the same nature as Brahman. Brahman is hidden in all beings and does not shine forth but is seen by subtle seers through their subtle and sharp intellect.

The spirit, the inner soul of all beings, of the size of a thumb, is always residing in your heart. You will have to separate it from your body, just as you extract the inner pith from the *Munja* grass with extreme patience.

Meditate on OM. Retire into your meditation chamber. Sit on Padma, Siddha or Sukha Asana. Close the eyes, relax the muscles and nerves completely. Concentrate the gaze on *Trikuti*, the space between the two eye-brows. Silence the objective or conscious mind. Repeat OM mentally with Suddha-Bhavana or Brahma-Bhavana. This Bhavana is a *sine qua non*. You will have to repeat OM with Bhavana or feeling that you are the infinite, all-pervading pure intelligence. Mere gramaphonic repetition or parrot-like repetition of OM will not bring out the desired result. Repeat mentally the following formulae with feeling. Your heart, mind, soul, every nerve, vein and cell should powerfully vibrate with the Brahmic feeling, when you repeat OM. Convert a room into a forest. Renounce the idea that you are different from Brahman. Practise regularly, steadily, with interest, faith, zeal, perseverance and enthusiasm. Have congenial company, and light Sattvic food as milk, curds, fruits, nuts, *mung-dal* (green gram), rice and bread. Practise for 3 hours in the morning from 4 to 7 a.m. and 3 hours at night from 7 to 10 p.m. Keep up the Brahmic feeling while at work also. You are bound to succeed in 3 or 4 years. You will rest in your own Svaroopa, *Suddha-Sat-Chit-Ananda* state. *Nastyatra Samsayah*—There is no doubt of that here.

Formulae

(For Meditation)

Repeat mentally—constantly feel	
All-pervading, ocean of light	I am, OM, OM, OM.
Light of lights	I am, OM, OM, OM.
Sun of suns	I am, OM, OM, OM.
Infinity	I am, OM, OM, OM.
Pure Chitta (Consciousness)	I am, OM, OM, OM.
All-pervading, infinite light	I am, OM, OM, OM.
Vyapaka, Paripurna, Jyotirmaya Brahman	I am, OM, OM, OM.
Omnipotent	I am, OM, OM, OM.
Omniscient	I am, OM, OM, OM.
All Bliss	I am, OM, OM, OM.
All Purity	I am, OM, OM, OM.
All Glory	I am, OM, OM, OM.
All Joy	I am, OM, OM, OM.
All Health	I am, OM, OM, OM.

O Dear Readers! Remember always the last word of Advaita, *Tat-Tvam-Asi*, That thou Art.

Importance of OM

1. Brahman is the highest of all. OM is His name. So OM is to be adored.

2. Chhandogya Upanishad begins with this: OM, this letter, the *Udgita* should be adored. The instructions of the Srutis should be strictly adhered to, because they are infallible and authoritative.

3. The word OM is the most appropriate name of Brahman (Supreme Spirit). By its application, by its chanting, He becomes propitiated, as men by the use of their favourite names. It is emblematic of Brahman, as images are of material objects. It is the symbol of Brahman. When you hear the sound ‘tree’ (*Vriksha*), you at once understand that it has a root, stem, branches, leaves, flowers, fruits, etc. Similarly when you hear the *Sabda* OM, it denotes Sat-Chit-Ananda Brahman with

Absolute Existence, Infinite Knowledge, Power and Ananda. *Sabda* and *Artha* are inseparable. They are *Abheda*. All the *Vak-Samudaya* (collection of speech or words,) terminate in one sound OM. All the *Artha* (objects) are denoted by sounds and all sounds merge in “Omkara”.

4. The whole universe comes out of OM, exists in OM and is absorbed in OM. Hence OM is very important. It should be worshipped. It should be chanted loudly. It should be repeated mentally with meaning and *Bhavana* (feeling). It should be meditated upon.

5. The vibration produced by chanting OM in the physical universe corresponds to the original vibration, that first arose from the mouth of *Hiranyagarbha* (the Karya Brahman). Hence OM is very important.

6. The sound produced—*Pranava Dhvani*—in the flowing Ganga, the sound that is heard at a distance and that which proceeds from the bustle of a market, the sound that is produced when the fly wheel of an engine is set in motion, the sound that is caused when it rains, it is all OM only. You split any word, you find OM there. OM is all-pervading like Akasa, like Brahman.

7. Every kind of trinity is represented by OM (Aum) such as,

- (i) Sattva-Rajas-Tamas.
- (ii) Vishnu-Brahma-Siva.
- (iii) Past-Present-Future.
- (iv) Prakriti-Jivatma-Paramatma.
- (v) Visva-Tejas-Prajna.
- (vi) Virat-Hiranyagarbha-Isvara.
- (vii) “A-U-M.”
- (viii) Birth-Life-Death.
- (ix) Creation-Preservation-Destruction.
- (x) Jagrata-Svapna-Sushupti.
- (xi) Being-Non-being-Becoming.
- (xii) Sleep-Not-sleep-Negation of the two.

Therefore OM is very, very important. It should be chanted and repeated mentally.

8. ‘A’ is Brahman, ‘M’ is Maya, ‘U’ is inter-action between the two ‘A’ and ‘M’.

9. “OM” is the basis of all sounds. The larynx and the palate are the sounding boards. OM consists of three letters, A, U, and M. A is the root sound. M is the last sound which is produced by closing the two lips. When you pronounce A, no part of the tongue or palate is touched. When you pronounce U, the sound rolls from the very root to the end of the sounding-board of the mouth. Therefore all sounds are centered in OM. All languages originate from OM.

10. OM also represents Tat-Tvam-Asi Mahavakya. ‘A’ is Jiva. ‘M’ is Isvara. ‘U’ connects, shows the identity of Jiva and Isvara (Brahman).

11. Meditation on OM with *Bhavana* (feeling) and meaning leads to realisation of *Brahma-Jnana*. This is the Vedantic Sadhana. This is the Jnana Yoga. Besides A, U, M and Artha-matra, there are four other parts of OM, viz., *Bindu*, *Bija*, *Sakti* and *Santa*. The latter four have to be felt through *Bhava* (feeling) during meditation. Even Parvati Devi and Brahma were unable to describe the greatness of OM. Such is the potency or *Mahima* of OM.

12. This is the *Laya-Chintana* of OM. This leads to *Advaita Nishtha* or *Nirvikalpa Samadhi*.

(a) *Visva* gets Laya (dissolution) in Virat; Virat in ‘A’.

(b) *Tejas* gets Laya in Hiranyagarbha; Hiranyagarbha in ‘U’.

(c) *Prajna* gets Laya in Isvara; Isvara in ‘M’.

(d) *Turiya* is common to both Jiva and Isvara.

‘A’ matra gets Laya in Isvara Sakti (Brahman) Kutastha—*Brahmaikyam*—oneness of Jiva and Brahman.

13. 'A' kara, 'U' kara, 'M' akara, Ardhamatra, Nada, Bindu, Kala, Sakti are the eight limbs of OM or Pranava.

Meditation and the Three Gunas

Sattva, Rajas and Tamas are the three Gunas of the differentiated Prakriti.

Prakriti, Maya, Avyaktam, Avyakritam, Pradhana are synonymous terms. They are *Paryayavachi Sabdas*. Prakriti and *Pradhana* are *Samkya* terminologies. *Maya*, *Avyaktam* and *Avyakritam* are *Vedantic* terminologies. The three Gunas exist in a state of equilibrium during cosmic *Pralaya*. This is the state of *Samyavastha* or *Guna Samyavastha*. This is the undifferentiated state of Prakriti. In this state matter and energy are one. Matter exists in a causal or seed state, or potential state. Sound exists in an undifferentiated state. The whole world exists in a seed state in Maya just as the whole tree with twigs, stems, leaves, fruits and flowers exists in the seed before germination. This equilibrium is upset during *Srishti* (creation or projection). This disturbed state is called *Vaisamyavastha* (the undifferentiated *Prakriti* gets differentiated into three Gunas). According to pure Vedanta there is no *Srishti* or creation. The world is a mere *Adhyaropa* (superimposition) on the Brahman, just as snake is superimposed on rope. It is mere *Vivarta* (appearance of Brahman) due to *Avidya*. This world is a mental jugglery (*manokalpita jagat*). World includes body.

By subjective introspection, you can find out which Guna is prevailing in the mind at a particular time. You will have to be ever watching the mind and its *Vrittis* or modifications and activities. You will have to be very vigilant. No Guna can stand by itself alone. There will be only predominance of a particular Guna. When Sattva Guna predominates, it overpowers Rajas and Tamas for the time being. When Rajas predominates, it overpowers Sattva and Tamas for the time being. When Tamas preponderates, it overpowers Sattva and Rajas for the time being.

When Sattva predominates, it is said to be *Sattvaguna-pradhana*. When Rajas predominates, it is styled as *Rajogunapradhana*. When Tamas preponderates it is termed as *Tamogunapradhana*.

Isvara is *Suddha Sattvaguna*. All persons have three Gunas. Tamoguna is predominant in beasts particularly buffaloes, etc. Even a fool of the worst type contains a very small percentage of Sattvaguna. People of Sattvaguna are very rare.

Sattvaguna is harmony, light, purity and knowledge. Rajas is passion, motion, etc. Tamas is inertia, darkness. A man who is full of Sattvaguna is a Brahmin, be he of any caste or nationality. A man who is full of Rajas is a Kshatriya. A brave soldier is a Kshattriya. A man of Tamoguna is a Sudra. A king is full of Rajoguna. The tendency to lord over others belongs to Rajoguna. Rajoguna is the cause or source of attachment and thirst for life and attachment to action. Heedlessness, indolence and sloth belong to Tamoguna. Atman or Brahman is *Trigunatita* (beyond the three Gunas).

The aim in spiritual Sadhana is to increase the Sattvaguna by all possible means, such as Sattvic food, study of Gita, Upanishads, Ramayana and other religious books, Japa, Tapas, Dhyana or meditation, dwelling in solitude on the banks of sacred rivers, Satsanga, etc.

Convert Tamas into Rajas and then convert Rajas into Sattva. Asana and Mauna reduce Rajas and increase Sattva.

When the mind is in a Sattvic mood, it is very conducive for meditation and contemplation on God. Give up reading, talking and any other kind of activity when the mind is filled with Sattva. At once sit for meditation in a solitary place or room. When the mind is Sattvic, there is no effort in concentration. By itself the mind moves towards God. When Rajas prevails in the mind, you will have to make much effort. Even then the mind will run away towards objects (Vishayas)

quickly. When the mind is filled with Sattva, there will be extraordinary peace, Ananda (bliss), cheerfulness, purity, luminosity (*Prakasa*) and lightness (there will not be any heaviness in the mind). You will not like to get up from your seat. You will not like to open your eyes. You will not like to talk to anybody or do any action. When Sattva prevails in the mind, no worldly thoughts will enter in the mind. Try to keep up this state for a long time. Rajas will try its level best to rush in after some time.

Even in the minds of many worldlings there is always a fight inside between the Rajas and Sattva. With all their good intentions they are not able to develop the Sattvaguna. Rajoguna pulls them down. Sattvaguna tries to take them up. Keep the room Sattvic. Burn incense there. Keep the picture of Lord Krishna or Siva. Keep the room under lock and key. Keep some philosophical books there such as Gita, Upanishads, Viveka-chudamani, Yoga-Vasishtha, Ramayana, Bhagavata, etc. Do not allow anybody to enter the meditation room. Keep your clothing Sattvic. Have company of Sattvic persons. Take Sattvic food. Read philosophical books. Hear Sattvic conversations on truth. Gradually Sattva-guna will increase. You must try your level best to reduce Rajo-guna and Tamo-guna and increase Sattva-guna. When the mind is Rajasic, it is ever fluctuating. It is not steady. It plans, schemes and is restless. When the mind becomes Tamasic, *Tandra* (drowsiness), *Alasya* (laziness), *Pramada* (carelessness) increase. You must try to drive off *Tandra* and *Alasya*. At night take light food. Take $\frac{1}{2}$ seer of milk and fruits. If you like, you can take one or two breads. Pranayama will reduce sleep. Do 10 or 20 Pranayamas (mild *Kumbhaks*) in the morning, 10 or 20 in the evening. Dash a little cold water on the face. Stand up for 15 minutes and repeat Japa of Om, or *Om Namah Sivaya*. Drowsiness will pass off. Then sit and meditate.

My Dear Readers, Children of Immortality, O my Nectar's sons! You are born to develop your Sattva-guna and to cross

beyond the three qualities and rest on the *Sat-Chit-Ananda-Svaroopa*, your essential nature. This is your highest duty. The Samsara is *Trigunatmika* (of 3 qualities). Atman or Brahman transcends these three qualities. These three qualities are in Maya. Concentrate. Meditate. Have always “*Aham-Brahma-Asmi*” Bhavana. Repeat Om, *Soham*, *Sivoham*, *Tat-tvam-asi*, my dear friends.

Nirguna Dhyana

(Six Ways)

Nirguna Dhyana is meditation on Nirguna Brahman. This is done in six ways. They are:

1. Neti Neti method.
2. Sakshi method.
3. Anvaya-Vyatireka-method.
4. Bhaga-Tyaga-Lakshana method.
5. Laya-Chintana-method.
6. Meditation on Om with Bhava, (feeling and meaning).

Now I shall describe them one by one.

(1) ***Neti-Neti method:*** You will find the *Neti-Neti* method in the Upanishads. *Neti, Neti* means—not this, not this. This is the method of negation. The teacher instructs the disciple, “O Chela! This physical body is not the Atman or Brahman (*Neti-Neti*). This Prana is not Atman (*Neti-Neti*). This mind is not Atman (*Neti-Neti*). This Buddhi is not Atman (*Neti-Neti*). This Anandamaya Kosa (Karana Sarira) is not Atman. The balance, left after negating or sublating these false, illusory, limiting adjuncts (*Upadhis*) which are superimposed on the Atman, is Suddha (pure), Vyapaka (all-pervading), Sat-Chit-Ananda Atman. You are really this Atman.” This is the process of explaining by *Nishedha*.

(2) ***Sakshi method (Sakshi Bhava):*** *Sakshi* means

witness. You will have to introspect and watch the Vrittis. You will have to separate yourself from these Vrittis of the mind. You must not identify with them. If you identify with the Vrittis, you will become a Jiva. If you remain as a Sakshi without being afflicted by the Vrittis you will become Brahman or Pratyaya Atman (the real Inner Self). You will have to repeat mentally ‘Om Sakshi’ or ‘OM I am Sakshi’ at all times. This idea must become *Dridha* (very strong) by constant repetition and feeling. The feeling is important. You will become impersonal eventually. The Jiva-Bhava will totally vanish. Even during work, you must be a Sakshi for all actions that you do. Prakriti or *Avabhava* or the Indriyas or the Gunas do everything. You are the witness only. You must always entertain this idea and Bhava. The eyes see. It is not that you yourself see. The ears hear. It is not that you yourself hear. The eighth Sloka of Chap. V in the Gita will help you considerably in realisation of Sakshi-Bhava.

*‘Naiva kinchit karomiti’ yukto manyeta tattvavit;
Pasyan sruvan sprusan jighran asnan gacchan
svapan svasan.*

‘I do not do anything,’ should think the harmonised one, who knoweth the essence of things; seeing, hearing, touching, smelling, eating, moving, sleeping, breathing.

*Pralapan visrujan grihanan unmishan nimishannapi;
Indriyani indriyartheshu vartanta-iti-dharayan.*

Speaking, quoting, grasping, opening and closing the eyes, he holdeth, ‘The senses move among the objects of the senses’.

(3) *Anvaya-Vyatireka-method:* Every object has 5 parts—viz., *Nama, Rupa, Asti, Bhati, Priya*—name, form, existence, knowledge and bliss. Names and forms are illusory. They belong to Maya. Asti, Bhati, Priya are the *Svaroopa* of Brahman. They are real. Asti Bhati Priya means *Sat-chit-ananda*. Names and forms differ in different persons. But the Asti, Bhati, Priya is the same in all. Asti Bhati Priya is

Atman. Name and form is *Vyatireka*. Asti Bhati Priya is *Anvaya*. Through *Anvaya-Vyatireka-Yukti* you will have to eliminate the Name and Form and take out (realise) the Asti, Bhati, Priya Atman that is hidden in all objects. Through constant thinking and force of meditation, the names and forms will vanish. Asti, Bhati, Priya alone will shine, everywhere. Asana is not necessary for the practice of this method. Anyone can do this Sadhana while walking, standing, talking, etc.

4. *Bhaga-Tyaga-Lakshana* method: This concerns the “Tat Tvam Asi” Mahavakya of the Chhandogya Upanishad. There are 2 kinds of meaning for “*Tat*” *pada* and “*Tvam*” *pada*. One is the *Vachya Artha* (literal meaning). The other is *Lakshya-Artha* (indicative meaning). The *Vachya-Artha* of ‘*Tat*’ *pada* is Isvara. The *Lakshya-Artha* is Brahman. The *Vachya Artha* of ‘*Tvam*’ *pada* is Jiva (individual soul). The *Lakshya-Artha* of ‘*Tvam*’ *pada* is *Kutastha* (Brahman). Just as you take out the essence, Mr. Krishna only, whom you saw at Benares in 1925, in ordinary dress with a shirt and a towel, when you see him again in 1932 at Brindavan in uniform and hat by eliminating time, place and the Upadhi of dress, so also by eliminating the Upadhi Avidya, its Dharmas and the reflected Chaitanya in Avidya in the case of Jiva and the Upadhi Maya, its Dharmas and the reflected Chaitanya in Maya in the case of Isvara, you will have to take out the common essence for both Jiva and Isvara and show identity with them. This is *Bhaga-Tyaga-Lakshana*. You give up something—and take up something (common essence). You can meditate on the identity of Jiva and Brahman through the above method.

5. *Laya-Chintana*-method: *Laya* means involution of the effect into the cause. This is of 3 kinds. (1) *Antahkarana-Laya-Chintana*; (2) *Pancha-Bhuta-Laya-Chintana*; (3) *Omkara-Laya-Chintana*.

In *Antahkarana-Laya-Chintana* you must think that the mind is merged in Buddhi, Buddhi in Avyaktam, Avyaktam in Brahman. In *Pancha-Bhuta-Laya-Chintana* you must think that

the earth gets merged in water, water in fire, fire in air, air in Akasa (ether), Akasa in Avyaktam, Avyaktam in Brahman.

In *Omkara-Laya-Chintana*, you must think that *Visva* gets merged in *Virat*, *Virat* in the letter ‘A’; *Tejas* in *Hiranyagarbha*, *Hiranyagarbha* in letter ‘U’; *Prajna* in *Isvara*, *Isvara* in the letter ‘M’; *Jiva Sakshi* in *Isvara Sakshi*, *Isvara Sakshi* in the Ardhamatra of Omkara. You go back to the original source Brahman, who is the *Yoni* (womb) for all minds, and Pancha-Bhutas. Brahman alone remains.

6. ***Tajjapas tadartha bhavanam:*** “The repetition of Om and meditating on its meaning is an easy way to reach Brahman” (Patanjali Yoga Sutras: I-28). Associate with Om on the ideas of purity, perfection, peace, infinity, eternity, Immortality, Sat-Chit-Ananda, truth, infinite knowledge.

There are various temperaments and types of mind. So there are various ways also for the approach of Brahman to suit various individuals.

Anyone can take up any method that appeals to him most, and then work out his Self-realisation through that particular Sadhana.

Nirguna Meditation

(Abstract Meditation)

This is *Sukshma Dhyana*. Take a photo of your father or mother. Place it in front of you. Sit on Padmasana. Retire into a quiet room. Meditate on the concrete form of your father, his broad forehead, aquiline nose, curly hair, oval face, broad shoulders, long sinewy hands, his fully expanded chest, brilliant eyes, etc. This is concrete meditation or *Saguna Dhyana*.

Now meditate on his virtuous qualities, viz., his unbounded generosity, selfless spirit of sacrifice, his pure, unselfish love for all, merciful nature, tolerance, fearlessness, forgiving nature, nobility, magnanimity, patience, perseverance, purity, devotion to God, etc. This will form a

Nirguna meditation of your father. Do you see the difference now clearly?

Meditate on the green leaf. This is concrete meditation. Meditate on greenness. This is Nirguna meditation. Have I made it still more clear now? Have you grasped the point lucidly now?

You can proceed now to Nirguna meditation of Brahman. You will have to meditate on the various attributes of Brahman or rather synonyms of Brahman such as, Sat-Chit-Ananda, *Paripoorna* (All full), *Vyapaka*, Infinity (*Ananta*), Eternity (*Nitya*), Immortality (*Amritam*), *Satyam* (truth), *Jnanasvaroopa* (mass of Knowledge), *Ananda Svaroopa* (mass of bliss), etc.

There is an abstract mental image in Nirguna meditation also. Nirguna meditation is meditation on one idea or series of ideas. The series of ideas will eventually become one and this one idea also will have to be given up to enter into *Advaita Nirvikalpa Nishta*. This one idea will destroy or burn all the worldly ideas and will by itself die just as the stick used to burn the dead body in the crematorium, helps in burning the body and itself gets burnt up in the end.

Triputi (knower, knowledge, knowable) goes away.

The *Jneya* (knowable) disappears. The *Jnanatri* assumes the *Jnana Akara*. The little 'I', Jiva, vanishes now. Svaroopa only remains.

Brahman is not all-knowing. He is Knowledge itself. He is not All-Powerful. He is Power itself. He is not all-beautiful. He is Beauty itself. He is Bliss itself. So Brahman is termed as 'Essence' or 'Svaroopa'. Understand this point well. Reflect well.

Two Aspects of Lord Krishna

Lord Krishna has two forms or aspects, one the ordinary or the lower and the other the Supreme.

The ordinary is where He is represented with a body having hands with conch, disc, mace and lotus flower (*Sanka, Chakra, Gada, Padma*).

In the other, He is the Brahmic Reality of a non-dual and an imperishable nature without any beginning or end. All that are stated in this world to be Brahman, Parama, etc., are no other than the latter. This is His Supreme aspect.

The Famous Vedantic Brahmakara Vritti

This is a most important thing in Vedanta. Vedantins very frequently use this term. When all the thoughts of objects of the world (*Vishayakara Vrittis*) stop, this *Brahmakara Vritti* arises from the pure, Sattvic *Antah-karana* by meditating constantly on “*Aham Brahma Asmi*” Mahavakya, by constant thinking of Infinity. This *Vritti* is otherwise known as “*Akhandakara Vritti*”. It is *Jnana*. It destroys the Primitive *Moola Avidya* that veils Brahman and dies by itself after the dawn of knowledge of Brahman (*Jnana Udaya* or *Jnana Sphoorti*), just as the *Nirmala* seeds remove the sediment in water and settle down along with the sediment. In perception of objects, *Vritti*, eye, sun’s light, *Antahkarana* and *Chidabhasa* are necessary. In getting knowledge of Brahman this *Brahmakara Vritti* alone will suffice. Suppose there is a book inside a pot. At night when the pot is broken you cannot see the book without the help of a light. Suppose there is a burning lamp inside the pot. You can see the light as soon as the pot is broken. You do not want any extraneous help from another light. Even so when the *Brahmakara Vritti* removes the *Avarana* or ignorance, Brahman shines in His own glory.

In the perception of objects there are *Vritti Vyapti*, and *Phala Vyapti* also. The *Vritti* removes the *Sthoola Avidya* that envelops objects and the associated *Chaitanya* that accompanies the *Vritti* (*Vritti Sahita Chaitanya*) illuminates the object. Whereas here in the knowledge of Brahman the *Brahmakara Vritti* alone is sufficient. There is no necessity for

an associated Chaitanya along with the Brahmakara Vritti because Brahman is self-luminous. Have you understood this important point? Reflect well.

Control of Mind

(Cut the Two Wings of the Mind-bird)

If you cut down the two wings of a bird, it will not fly. It will drop down. But still, it will flutter about a bit, here and there. After sometime it will become absolutely quiet. Even so, the mind will become perfectly quiet and thoughtless, if you cut its two wings. What are its two wings then? It thinks the past events and things. That is one wing. The memory of pleasure comes in the mind through the force of Samskaras (impressions). Then it becomes attached to those pleasures. Then it schemes and plans to attain those pleasurable objects. Then it exerts. During the exertion, it favours some (love) through the emotion '*Raga*' and disfavours others through the force of emotion '*Dvesha*' (hatred). It gets pleasure and pain, as a result of virtuous and vicious actions. Thus the six-spoked wheel of Samsara (world's process) viz., *Raga*, *Dvesha*, *Sukha*, *Duhkha*, *Punya*, *Papa* (love, hatred, pleasure, pain, virtue and vice) is incessantly moving about. This constant movement does not disturb a bit the thoughtless worldly-minded persons. They are happy when they get a few ginger biscuits, some money and a woman. A Yogi is much disturbed and he tries his level best to stop the mental current and the six-spoked wheel.

The other wing of the mind-bird is planning for the future. Do not think of the past. Do not plan and scheme for the future. Be free as the bird and the atmospheric air. Watch the Vrittis, crush them in their bud. Do not fulfil your desires. This is a great secret. Reject them. Desire is the fuel for the mind. Thought is the fire. The fire-thought is kept up by the fuel desire. Thought and desire are co-existent. Withdraw the fuel desire, the fire-thought will be slowly extinguished. Then

Manonasa (annihilation of the mind) supervenes. The mind is absorbed in Brahman. Mind melts in Brahman in silence, just as a toy made up of salt, when floated in water melts. The mind gets *Leena* or *Laya* in Brahman.

Exercise *Vichara* and *Viveka*, (powers of investigation and discrimination) in your attempts not to think of the past and future. The past—your days of boyhood, your days of schooling—are all a dream when you are at forty years of age. The whole life is a *Deergha Svapna* (long dream). The past is a dream to you now. The future also will be the same. You will have to deal with the present only. You have to cut the two wings of the mind-bird. But it will still flutter about, as there is the present. Give now a good food for the mind—some sublime thoughts of the Bhagavad Gita, Avadhootha Gita, meaning of OM, to reflect upon. After sometime, the luring present also will vanish. The mind will become perfectly serene and tranquil. It will rest in Brahman, the *Adhishtana*, the source, the support, basis, and background for everything. You will get *Jnana Nishta* or *Svaroopa Sthiti* (Sat-Chit-Ananda state).

Be a Sakshi

(Remember Dharmas of Prana)

1. Hunger and thirst are *Dharmas* of Prana. Do not utter ‘I am hungry,’ ‘I am thirsty’. Treat the body as you treat a dog and throw some food into the stomach when the sensation of hunger manifests.

Fatty and Lean

(Dharmas of Body)

2. Do not say, ‘I am fatty,’ ‘I am lean’. Say, ‘The body is fatty or lean’.

Chit-Dharma

(Anger and Grief)

3. *Harsha* (Joy), *Soka* (grief), *Sukha* (pleasure), *Duhkha* (pain), anger and *Moha* (delusion) are *Upadhi Dharmas*, *Chit Dharma*.

Dharma of Ahamkara

(*Kartritva*, *Bhoktritva*)

4. *Kartritva* (action) and *Bhoktritva* (enjoyment) are the *Dharmas* of Ahamkara, the self-asserting principle.

Why do you unnecessarily take upon yourself through Adhyasa or superimposition the *Dharmas* of the *Upadhi*? You do a serious mistake in identifying yourself with the body, mind, Vrittis and Gunas. That is Ajnana or ignorance. You are entirely distinct from these Upadhis, from the Panchakosas (5 sheaths). You are the eternal, Suddha, Sat-Chit-Ananda Atman.

Do not say ‘I have done this,’ ‘I have enjoyed music’. Say with force and power: (1) *Guna guneshu vartante iti matva na sajjate*. “He who holds that ‘The qualities move amid the qualities’ is not attached.” (Gita: III-28.)

(2) a. *Naiva kinchit karomi iti yukto manyati tattvavit*. I do not do anything “should think the harmonised One, who knoweth the essence of things”. (Gita: V-8.) b. *Indriyani indriartheshu vartante iti dharayan*. He holdeth: “The senses move among the objects of the senses.” (Gita: V-9.)

When you are engaged in any action be a witness. Repeat the words: OM SAKSHI, OM SAKSHI, OM SAKSHI. Just as you watch the actions of other men, watch the actions of your own mind, and the actions of your own Indriyas and the physical body. When you begin to watch your mind through introspection, through the subjective mind, it will slowly sneak away like a thief. It will not manifest its wonted tricks. It will not cheat, exaggerate, magnify and unnecessarily alarm you.

This is one of the methods to control the mind. Even if you have not sufficient time to watch the mind, at least once in an hour note what the mind is doing.

Remember you are the eternal knowing subject.

Soham-Japa

सोऽहं मन्त्र जपो नित प्राणे बिनु जिह्वा बिनु दन्त ।
अष्ट प्रहरमें सोवत जागत कबहिं न पल करु गन्त ॥
सोऽहं । सोऽहं । सोऽहं ।

*Soham mantra japo nita prane binu jihva binu dant,
Ashta prahara men sovat jagat kabahin na pala karu gant.*

Soham! Soham ! Soham !

Chant the “*Soham*” Mantra every day with your Prana,
Without (using) the tongue, without the teeth,
All through 24 hours, either sleeping or awake,
Never count them even for a moment.

Soham! Soham ! Soham !

Soham-Japa

Soham means “I am He”. “I am Brahman.” *Sa-Aham*. *Sa* means He. *Aham* is I. “He am I.” This Mantra signifies the identity of Jiva and Brahman. This Mantra comes in Isavasya Upanishad. “*Soham Asmi*.” *Soham* is only OM. Delete the consonants S and H and you get the OM. *Soham* is a modified Pranava or OM. It is the greatest of all Mantras. Some like *Soham* better than OM. Because they find it convenient and easy to associate it with, to mix it with the breath. Further there is no effort in doing Japa of this Mantra. The natural breath reminds one of this Mantra. If anyone simply concentrates on the breath, if he simply watches the breath that is quite sufficient. The Jiva or the individual soul is repeating this Mantra unconsciously 21,600 times within 24 hours. Even during sleep also the *Soham* repetition goes on by itself. Watch

the breath very carefully and you will know this. When you inhale, the sound *So* is produced. When you exhale *Ham* is produced. This is termed *Ajapa Mantra* because this is done without moving the lips along with the breath. Repeat *So* mentally when you inhale. Repeat *Ham* mentally when you exhale. Do 21,600 times daily or more according to your convenience and time at your disposal. If you can repeat for 10 hours it is all the more better. The more, the merrier. Read Hamsa Upanishad. Some repeat the compound Mantra "*Hamsa-Soham*". They repeat in this manner to produce more force "*Hamsa Soham—Soham Hamsa*". It creates a deeper impression. The late famous Sri Seshadri Swami of Tiruvannamalai, Tamilnadu, was very fond of this compound Mantra. When he moves about in the streets and bazaar, he used to repeat in a loud tone "*Hamsa Soham—Soham Hamsa*". We say "God is Love—Love is God." This gives more force. Similarly "*Hamsa Soham—Soham Hamsa*" gives more force.

"I am Brahman—Brahman I am" intensifies the force of the Mantra. The aspirant gets more strength. His conviction grows stronger. Repetition in this manner corresponds to the repetition of the Mahavakya "*Aham Brahma Asmi*" by some in the manner "*Aham Brahma Asmi—Brahmaivaham Asmi*". They turn the Mantra again. "*Analhaq*" of the *Sufistic Fakirs*, corresponds to "*Soham*" of the Paramahamsa Sannyasins. Guru Nanak highly extols this Mantra.

Soham Song

1. Hamsa Soham, Soham Hamsa
Hamsa Soham, Soham Hamsa.
2. Analhaq Analhaq, Analhaq Analhaq,
Analhaq Sivoham, Analhaq Sivoham,
Analhaq Sivoham, Analhaq Sivoham.
3. Sivaivaham Sivaivaham
Sivaivaham Sivoham.

4. Brahmaivaham Brahmaivaham
 Brahmaivaham Brahmoham.
(Hamsa Soham)

Soham Dhyana

(Meditation on Soham)

Soham Dhyana is similar to meditation on OM. Just as the fourth year student in B.A. takes up advanced Physics, Practical Chemistry, Differential Calculus, etc., an advanced student in Dhyana Yoga also takes up the *Soham Dhyana*. When the gross impure mind is prepared by Japa of Soham for some months, the student can take up meditation of Soham. For meditation a steady mind is needed. There is a continuous flow of one idea of Brahman only in Soham meditation like the steady flow of oil when it is poured from one vessel into another. All other ideas are shut out. When the mind drops down into worldly thoughts, you will have to withdraw the mind, elevate and fix it again on Brahman. There is a struggle in the beginning. Later on the meditation becomes habitual. In Soham Dhyana you will have to associate the various attributes of Brahman with the Mantra such as, Sat-Chit- Ananda, Infinity, Eternity, Immortality, *Paripoorna, Advaita*, etc. In meditation of Soham the Brahmic, all-pervading feeling, the feeling of '*Aham Chaitanya*' becomes keen and intense.

There is one important thing in Dhyana of Soham. When you feel 'I am He', you must not mistake the body for the real *Aham*. Many make serious mistake in this direction. You will have to negate or deny the body first. The pure consciousness that is inside the heart is the real 'I'. That is your real Self.

Some say, "Will it not intensify our Ahamkara if we say 'I am Brahman,' 'I am He'?" No. It cannot thicken our egoism. This is only Sattvic Ahamkara. This is Suddha Ahamkara. This is Moksha Ahamkara. It cannot bind anyone. It is your birthright to repeat 'Soham'. It is your special privilege to say so. Just as the son of a Raja has the birthright of styling himself

as *Yuva Raja*, so also you have the birthright of calling yourself with a loud voice in an authoritative manner Soham—‘I am He’, because you are the son of Brahman. No one can stand in your way. Don’t be afraid. Start the Soham continuous current. Go on repeating now—*Soham*—

Soham—Soham—Soham.
Soham—Soham—Soham.

Brahman is awaiting inside the heart to receive you with outstretched hands and to help you when He hears your *Soham* repetition.

Pranava Japa

(Japa of Om)

What *Sri Ram* Mantra is for a *Vairagi* of Ayodhya, what *Hrim* is for a *Tantric* of Bengal, what *Gayatri* is for a Brahmin, so is Om or Pranava for a *Vedantin* or Sannyasin of Rishikesh. Om is otherwise known as “*Omkara*” “*Ek Akshara*” (monosyllable) or “*Udgita*” in Chhandogya Upanishad. Repeat Om 21,600 times, 200 Maalas (200 Maalas X 108 = 21,600). It will take from 2 to 3 hours. Any man or woman (Brahmavadin) whose mind is sincerely turned towards Brahman, who has mental Sannyasa, and who has Vedantic Samskaras and real taste in Vedanta can repeat this Mantra. Om is the name of Brahman. Om is your real name. All languages and words emanate from Om. All worlds emerge out from Om.

Japa of Om is of three kinds, viz.:

(1) ***Manasic Japa:*** This is done mentally. Lips do not move. This is more powerful than the other two kinds. It brings fruits one crore times more than that of the other two varieties.

(2) ***Upamsu:*** doing Japa in a whisper. It is humming of Om. Your neighbour cannot hear. This brings fruits 1,000 times more than that of the Vaikhari Japa.

(3) ***Vaikhari Japa:*** This is done in a loud tone (*Uccha*). An

intelligent man can do Manasic Japa of Om at once to start with. Ordinary people should take up the Vaikhari Japa at the very outset. They should use Maala (beads) too. Gradually they can take up to Manasic Japa. Sometimes you will have to change yourself from Manasic to Vaikhari and Upamsu when the mind becomes to wander widely. It wants variety and gets disgusted with monotony. That is its nature. Know the ways of the mind.

You must slowly increase the Japa to 50,000 daily. First class aspirants (*Uttama Adhikaris*) with Vairagya and intense zeal, who have given their lives for entire devotion of Atman, and Atman alone should repeat Om for 20 hours. They should take sole refuge on Om (Pranava Japa Parayana). They should eat Om, drink Om, sleep Om, walk Om, sing Om, chant Om. They should sleep for 4 hours only.

You will get everything by Japa of Om. You will get Kaivalya. Japa is the greatest Yajna.

“Yajnanam Japa Yajno Asmi—Of all sacrifices, I am the sacrifice of silent repetition.” (Gita: X-25.)

(Smarana, Chintana of Om)

Smarana of Om, *Chintana* of Om are Japa of Om only. Smarana is remembering of Om. Chintana is thinking of Om. Japa is a continuous flow of repetition of Mantra like *taila-dhara* (flow of oil). Smarana of Om may sometimes be broken and interrupted.

(Dhyana of Om)

Dhyana of Om (meditation of Om) is for advanced persons. It needs Bhava (feeling) with association of Brahmic ideas as Eternity, Infinity, Immortality, *Paripoornam*, Sat-Chit-Ananda. The Japa will end in Dhyana. Dhyana will end in Atma Sakshatkara or Atma Darshan.

OM! OM! OM!

Chanting of Om

(With $3\frac{1}{2}$ Matras)

A loud sound is produced in chanting Om. Om is repeated with a big sound with $3\frac{1}{2}$ Matras. The time taken to rotate once the conjoined thumb and the index fingers of the right hand around the knee joint is the period of one Matra. When a man is sleeping the ordinary time taken for one breathing (including both inspiration and expiration) is one Matra period. According to some other people the time taken for one winking of the eye is a Matra. The Pranava sound is generated in the Nabhi (navel) with the sound O and taken up very slowly to the *Brahmarandhra* on the top of the head with the closing sound M. The vibration of M is prolonged for some time. The chanting of Om is done several times for half an hour. It drives away all worldly thoughts and removes *Vikshepa* (distraction). It is very powerful. The Pancha Koshas vibrate rhythmically when Om is chanted. Chanting of Om infuses new vigour in the body. Five persons can sit in a circle and then can chant Om in a chorus. It will be beautiful and exhilarating. All can at once feel a new life.

As soon as you sit on the Asana, chant Om three or four times. You can make a mountain move by chanting Om. Just as you can blow out a mountain by the electrons when they are set in a proper vibration and motion with a particular charge of electricity, so also you can blow a mountain by proper chanting of Om. When you feel depressed chant Om 50 times. You will be filled with new vigour and strength. Chanting of Om is a powerful tonic. You need not pay anything to the doctor. When you chant Om feel you are the pure all-pervading light and consciousness. There is another kind of chanting Om with 18 Matras. It is very, very long chanting. It takes a long time. The Pranava is *Deergha*. Those who chant Om will have a powerful, sweet voice. Ekagrata of mind comes quickly by chanting Om. When you take walk in the morning and evening you can chant Om nicely. Walk alone. You can sing Om in a beautiful way.

also. Take refuge in Om. Live in Om. Remember Om at all times. Chant Om in a moon-lit night. Chant Om when you walk along the sea-side or the banks of a river.

Paramahamsa Mantra

ॐ सोऽहम् हंसः परमहंसः परमात्मा चिन्मयोऽहम् ।
सच्चिदानन्द-स्वरूपोऽहम् सोऽहम् ब्रह्म ॐ ॥

Om Soham Hamsah Paramahamsah
Paramatma Chinmayoham;
Sat-Chit-Ananda Svaroopoham
Soham Brahma Om.

Paramahamsa Sannyasins should repeat this Mantra daily. The identity of Jiva and Brahman is shown in this Mantra. “I am self-knowledge. I am He. I am the Svaroopa. I am Brahman. I am Sat-Chit-Ananda.” That is the meaning.

Hamsa Gayatri

ॐ हंसाय विद्यहे परमहंसाय धीमहि ।
तनो हंसः प्रचोदयात् ॥

Om Hamsaya Vidmahe,
Paramahamsaya dheemahi;
Tanno Hamsah Prachodayat.

Let us know the Hamsa (Brahman.) Let us meditate on Hamsa. May that Hamsa (Brahman) enlighten us (Guide us).

Brahma Abhyasa

(Meditation of Brahman)

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥

Tat chintanam tat kathanam anyonyam tat prabodhanam,
Etat eka paratvam cha brahmabhyasam viduh budhah.

“Thinking on That, talking on That, conversing with each other on That—all these alone, wise men know as Brahma Abhyasa.” (Panchadasi: XIII-83.)

You will find an echo of these ideas in Gita: X-9.

**मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥**

*Macchitta madgataprana bodhayantah parasparam,
Kathayantascha mam nityam tushyanti cha ramanti cha.*

“Mindful of Me, their lives absorbed in Me, illumining each other, ever conversing about Me, they are content and joyful.”

In Medicine you have the intensive campaign of treatment of a disease, with a certain drug that is pushed into the system to a maximum extent through various routes. The whole system is saturated, as it were, with the specific medicine. In the treatment of syphilis the doctor sends mercury into the system through various routes such as the skin as in the form of inunction or rubbing of mercury ointment in the skin of abdomen, intravenous injection as ‘606’ Salvarsan or ‘914’ Neosalvarsan through the veins, as a mixture in the form of Liquor Hydrargyri Perchloride through the mouth, etc., even so a Vedantic student of Brahma Abhyasa should saturate his entire system and mind with ideas of Brahman. He must think of Om and Brahman. He must do Japa of Om. He must remember Om and Brahman. He must live in Om and Brahman. He must dive deep in Om and Brahman. He must merge himself in Om and Brahman. He must plunge deep in Om and Brahman. He must intently meditate on Om and Brahman. He must talk on Brahman. He must converse on Brahman with fellow students. He must lecture on Brahman to the householder Bhaktas. He must study Upanishads which treat of Brahman. This constitutes Brahma Abhyasa or meditation on Brahman. Then only one can very easily and quickly realise Brahman.

‘Who Am I?’

This Vichara of ‘Who am I?’ will quickly lead to Self-realisation. Whenever Sankalpas arise, say within yourself: ‘Who am I?'; they all will die immediately. Again and again you will have to repeat ‘Who am I', as the mind or Chitta is like a big ocean and many thoughts are likely to arise very often. Eventually the mind will leave of its functioning of *Sankalpa-Vikalpa*, and march back to its source and support in the heart (Brahman). Vasishtha Maharshi very often has impressed on this point to Sri Rama in the Yoga-Vasishtha. When you make the Vichara, you really separate yourself from the thoughts and the mind in this method of Vichara. You do not join with the mind in its manufacture of various mental images, in its various planning, scheming and imaginations. The mind now becomes like a gheeless lamp or oilless wick or fuel-less fire. It becomes emaciated like a consumptive patient because it is deprived of its food of imagination, which only sustains its life. This is a slow process of mental starvation to death. ‘Who am I?’ Vichara is a very effective method in Self-realisation and control of mind.

Sadhana Chathushtaya

(Four Means for Salvation)

1. **Viveka:** Discrimination between Sat (real) and Asat (unreal).
2. **Vairagya:** Dispassion or indifference to sensual enjoyments herein and hereafter.
3. **Shat Sampat** (6 Virtues): (a) *Sama*—Peace of mind through eradication of Vasanas (*Vasana Tyaga*). (b) *Dama*—Control of Indriyas. (c) *Uparati*—Satiety, renunciation of all works (*Sannyasa*). (d) *Titiksha*—Forbearance. (e) *Sraddha*—Faith in Sastras or Guru's words. (f) *Samadhana*—Concentration of mind, balance of mind.
4. **Mumukshutva:** Intense longing for liberation.

A Vedantin never goes in for any sort of Hatha Yogic practices. He starts boldly with Viveka. Viveka is the corner-stone of the edifice of Vedanta. It is the most important, vital qualification. Vairagya comes by itself when one gets established in Viveka. He condemns the various Hatha Yogic Kriyas, because they intensify the *Deha Adhyasa*.

Sravana Chathushtaya

1. ***Sravana:*** This is the hearing of Srutis from the Guru. The student gets a full description of Nirguna Brahman. His *Samsaya Bhavana* disappears.

2. ***Manana:*** This is reflection again and again on what you have heard. This removes *Asambhavana*.

3. ***Nididhyasana:*** This is constant and intense meditation on ‘*Aham Brahma Asmi*’ Mahavakya.

4. ***Sakshatkara:*** Now comes in Self-realisation or *Atma Darshan*.

If you do once *Sravana*, you must do *Manana* 1,000 times, *Nididhyasana* one lakh of times. Then only the subject matter will indelibly be impressed on the mind. It will be firmly ingrained in the substance of the mind. He who has the four means of salvation, Viveka, Vairagya, etc., can only take to *Sravana*, *Manana*, etc. Nowadays people without having the four qualifications take to *Sravana*. They do not realise any benefit at all. Their minds are full of worldly taints. They do not attain any Jnana. It is highly deplorable.

Meditation on the Mahavakyas

The four *Mahavakyas* are:

1. ***Prajnanam Brahma***—Pure consciousness is Brahman. (Rigveda—Aitareya Upanishad.)

2. ***Aham Brahma Asmi***—I am Brahman. (Yajur-veda—Brihadaranyaka Upanishad).

3. **Tat Tvam Asi**—That thou art. (Sama Veda—Chhandogya Upanishad.)

4. **Ayam Atma Brahma**—This Atman is Brahman. (Atharvana Veda—Mandukya Upanishad.)

Make Japa of these Mantras in the beginning (Mahavakya Japa) for some months. Then take to meditation on ‘Tat Tvam Asi’ or “Aham Brahma Asmi”. Meditation on ‘Aham Brahma Asmi’ is similar to meditation on Om or Soham. This indicates the identity of Jiva and Brahman. The pure consciousness which is in the heart is the real ‘Aham’. Identification with the body must be abandoned. These Mahavakyas or Great Sayings or sentences at once elevate a man to sublime heights. Just as the king elevates his lost son who is found amongst gypsies by telling, “O son of a King! Rise up! You are not a gypsy. You are a king. Take my throne. Go to the Durbar hall immediately”; just as the lion elevates its lost cub which is found amongst goats and is bleating like a lamb, “O my child! Why do you bleat like a lamb? You are the king of beasts of the forests. Roar like myself. You are a lion”; so also these Mahavakyas at once elevate the Jivas who are rotting in the mire of Samsara to the position of Brahman. Just as digitalis and strychnine injections when sent in hypodermically in a man with collapse bring life immediately, so also these Mahavakyas infuse real spiritual life into the collapsed Samsaric Jivas.

Letter of Spiritual Advice

Elena S. Perdomo,

Buenos Aires, Argentine.

Delighted indeed to peruse your line of the 26th ultimo.

It is the philosophy of the Upanishads alone that can elevate your soul and make it soar high in the sublime heights of Atmic knowledge and Brahmic Bliss. Theory must be followed by spiritual practice, by concentration and meditation on God or Atman.

You must begin spiritual practice in right earnest. Mere tall talk and idle Vedantic gossipping will not do, my friend. You will have to change your nature thoroughly.

With assinine patience, with wonderful perseverance like that of the bird which ventured to empty the ocean with the blade of a grass, with leech-like tenacity and gigantic, adamantine will, you will have to apply yourself to Tapas and meditation. You must arm yourself with triple weapon of Viveka (discrimination), Vairagya (dispassion), and intense Sraddha (faith).

Eliminate through Vichara the limiting adjuncts mind, body and senses. Constantly think of your Real Self. Enquire "Who am I?" Om is your real name. Live in Om. Meditate on Om with meaning and Bhava.

Don't waste even a single minute. Time is very, very precious. Don't waste your energy in any other direction. Don't lose any single opportunity. Delay in Self-realisation is practical death for the eager *Jijnasu* (aspirant). Don't look back.

Now then, Elena, Awake. Arise. Plod on. Persevere. Gird up your loins for the ensuing internal fight with mind, senses, egoism, Vasanas and old vicious Samskaras (impressions). Crush the hissing senses with the rod of Viveka. Silence the rebellious mind. Split the hard stone of egoism, and blow out into pieces, your enemy the little "I" that self-arrogates, through the machine-gun "*Aham Brahma Asmi*" Bhavana and then aviate to *Svaroopa* from the aerodrome of *Sattvic Antahkarana* in the air-ship of *Brahmakara Vritti*.

When the under ocean-currents of *Kashaya* (hidden Vasanas) attack you, you will have to use the submarine torpedoes of vigilant *Vichara* and powerful Sadhana with intense Vairagya (*Tivratama*) and *Tivra Samvega*. You will have to wage gorilla-war with *Trishna* (intense craving).

Cheer up your spirit. Have perfect trust in God. If you are intent in your spiritual practice and proceed in this manner, you

will have Self-realisation in a couple of years. I assure you boldly. All miseries and tribulations, and birth and death will come to an end. You will rest in your own Sat-chit-ananda Svaroopa, the highest goal of life.

May peace abide with you for ever.

"Tat Tvam Asi" my dear Elena.

Ananda Kutir,
RISHIKESH,
18th August, 1932.

Swami Sivarananda

Adhyatmic Fight Before the Privy Council of Majestic Atman

(Fight between Mind and Indriyas)

JIVA (to Indriyas): Fie on you, Messers. Indriyas. It is you who have brought me into this state of abject degradation.

Indriyas (senses) MR. EYE: I am not to be blamed at all, my friend, Jiva. Don't accuse me. I have not brought any trouble for you. I am your amiable friend always. I am a sepoy in "Way-In" of this bungalow of Atman. I have helped you a lot. Remember this. You have gained all experience and knowledge of this world of forms through me only. I am the son of *Agni Tattva*. I have discharged my duties very efficiently. I simply transmitted the light vibrations to my commander Col. Mr. Mind through retina, ophthalmic nerve, optic Thalamus, optic tract to the centre of vision in the occipital lobe of the back part of the brain. It is the mind who has created "This is beautiful. This is ugly". Kindly refer this matter to my superior. Good-bye, my friend, Mr. Jiva.

MR. EAR: I am also your friend Mr. Jiva. I am also another sepoy along with my brother Mr. Eye in the “Way-In” of this “*Navadvara Puri*” of Atman. I have also helped you a great deal. You have acquired all experience and knowledge of this world of names through me only. I am the son of *Akasa Tattva*. I have also discharged my duties to your entire satisfaction. I simply transmitted the sound vibrations to my Master Mr. Mind through the external meatus, tympanum, auditory nerve to the auditory centre of hearing in the parietal lobe of the brain. It is he who has created the ideas of ‘censure’, ‘praise’, ‘respect’, ‘disrespect’, ‘harsh words’, ‘melodious words’, ‘kind words’. Artha and Jnana (*Pratyaya*) are created by my Master. Kindly refer this matter to my Master. Good morning my comrade, Mr. Jiva. *Cheerio!* I wish you pleasant dreams. Bye-Bye, Ta-ta, I really sympathise with you. You have been spoiled by keeping company with mind.

MR. TONGUE (Jihva): Mr. Jiva! I am your oldest companion. I am acquainted with you before you know Mr. Eye and Mr. Ear. The moment you were born, I nourished you and tickled your glosso-pharyngeal nerve and taste buds. I am born of *Apas Tattva*. I amused you in a variety of ways and brought delight to you when you were in Hotel De Angelis, Paris; Hotel De Europe, Berlin. When you were very thirsty, I have helped you in cool beverages and minerals. When you were depressed I have served you in coffee, tea and brandy of Exshaw No. 1. You have to thank me on the contrary. It is I who transmitted the sensation of taste to my Master, Mind, through the taste buds, glossy-pharyngeal nerve to the centre of taste in the brain, wherein my benevolent master has taken his seat. I get the help in the manufacture of saliva from my friends, three sets of salivary glands, the sublingual (underneath the tongue), submaxillary (behind the maxilla bone), and the parotids (in front of the ear). They supply me with a lot of saliva. My Master, Mind, is responsible for the mischief he has created in the manner, “This is a good mango. This is a bad mango. This is

sweet. This is bitter". Kindly refer your complaint to my Master.

MR. TOUCH (Skin-Tvacha): I am also your intimate chum. When you were suffering from cold and heat I have helped you through fire and ice, in cold baths, etc. I have served you in soft silks, velvet cushions and sofas. I am the son of *Vayu Tattva*. I simply transmitted the sensation of touch through the *tactile corpuscles* of the end of fingers and the sensory nerves of the skin to the centre in the brain. It is the mind only that has created "This is soft. This is hard. This is hot. This is cold". This is not in my power to do. You must lodge the complaint against mind.

MR. SMELL (Grahana Indriya): Don't blame me. I have helped you when you smelt bad odours in latrines and other places through scents and lavenders as Otto de Rose, "lily of the valley," etc. I am born of *Prithvi Tattva*. I simply transmitted the sensations to the mind through olfactory nerve. It is the mind that has created "This is good smell. This is bad smell". Go to him for a compromise or amicable settlement.

JIVA (to mind): Mr. Mind! Fie on you, scoundrel. Why have you brought me to a state of slavery and abject, fallen state? I had been to the five Indriyas this morning. They all complain against you only. They have washed of their hands quite clean. What do you say now? I will take this matter even to the Privy Council if you don't come to a definite settlement. I am fed up with you. I don't like to have your company any longer. You belong to the dregs of society, the cut throats of the dark realms. I don't want to have any connection with you. Get thee gone, you vile, miserable wretch!

MIND (to Jiva): Why have you become so ungrateful now, my friend, Jiva? I had been your friend from eternity, (*Anadi Kala*—beginningless time). It is I who made you Visishta Chaitanya (associated intelligence with the Antahkarana). I am the commander of the 5 soldiers —5 Jnana Indriyas. I have brought to you joy through *Sabda, Sparsa, Rupa, Rasa*, and

Gandha. You enjoyed yourself through me only in various “sights seeing,” talkies, restaurants, orchestras, etc. I had been very faithful to you. I had been in intimate association with you like the shadow of the body, because it is in me—the mind mirror, you are reflected as *Chidabhasa* (reflection of intelligence). But for me you would have never existed up to this time. Don’t insult me. Be courteous. You must behave well in future. I excuse you this time. No doubt I received the sensations from the 5 Indriyas. I showed to you the picturesque sceneries and objects of this world to you through *Sankalpa-Vikalpa*, just as a painter traces here and there a picture. I have got my own Master, the Buddhi, the Prime Minister to Atman. I gave a tracing of the pictures in the canvas. It is Buddhi who identified with objects, who gave thick colouring, painting and finishing touches in company with Egoism. It is he who said “This is very nice. I like it much. I must have it at any cost.” He is responsible to your downfall. Please refer to him.

MR. JIVA (to Buddhi): Mr. Buddhi, What do you say now?

BUDDHI: O Jiva! Just hear my statements with patience. I am in the close vicinity of *Kutastha*, my Supreme Father. I am luminous. I am only like a piece of iron before the Magnet—*Kutastha*. I am very subtle. I have borrowed my intelligence, light and power from my creator *Kutastha* who is also styled as *Sakshi* or *Pratyag Atman* (Inner Self). I have no independent existence of my own. Let us all go to His Divine Majesty—*Kutastha*. He will make the final decision.

Before His Divine Majesty’s Privy Council

(Enter: Jiva, Indriyas, Mind, Buddhi. Complaints Filed)

KUTASTHA: O Jiva! I pity your miserable state. You have misused the Indriyas, the mind and the Buddhi. Thank them from the bottom of your heart for the services they have rendered you till now. You have gained knowledge and experience through them.

Now get *Viveka*, *Vairagya*, *Shad Sampat*, *Mumukshuta*. Hear the *Sutris*. Reflect and meditate on Brahman, who is identical with me. I am *Sakshi*. You are my own self. Owing to Avidya you forgot your own real nature. Now regain your Divine nature. Meditate on Om constantly. I will take you back in Me. Merge and dive deep in Me through *Nididhyasana*.

JIVA: O Indriyas, 5 organs of knowledge! Thank you very much indeed. I have to express my keen sense of gratitude to you all for your untiring services. You are the 5 powers of Brahman. You are *Jnana Saktis* of God. I take leave of you. Now I am proceeding to merge myself in Brahman. O Mind and Buddhi, my two constant companions of life! I am grateful to you. Accept my thanks. Good-bye to you both.

O *Kutastha*! My own Sat-chit-ananda Svaroopa! All delusions and doubts, all miseries and tribulations, birth and death with its concomitant evils all have come to an end. I am in Pure Bliss now. I am Siva—*Sivoham*. I am Brahman—*Aham Brahma Asmi*. How can I describe now the Glory of Kaivalya? Hail! Hail to Kutastha. Hail! Hail to all Brahma Vidya Gurus! viz., Brahma, Vishnu, Siva, Vasishtha, Shakti, Parasarara, Vyasa, Suka, Gaudapada, Govindapada, Sankaracharya, Hastamalaka, Padmapada, Trotakacharya, Suresvaracharya, Dattatreya, Dakshinamoorthy, Sanaka, Sanandana, Sanatkumara and Sanatsujata and Lord Krishna. Glory to those who have realised the Atman! May their blessings be upon us all.

OM! OM! OM!

Conversation on Yoga

Bhakta: Who is a Muni?

Swami Sivananda: He who does Manana (reflection) of Atman or Brahman is called a Muni.

B. I am doing Japa for 2 hours daily and Pranayama for half an hour. Can I have *Ekagrata* and *Tanmayata* in two or three years?

S. Yes. You can, if you are pure and sincere in your Sadhana.

B. Can a Karma Yогin like myself who is doing social service have *Brahma Darsan* in 8 or 10 years.

S. Yes. He can have *Brahma Darsan*. Karma Yoga when done in the right spirit will purify one's Chitta (*Chitta-Suddhi*). Then through Sravana, Manana and Nididhyasana he will have direct Self-realisation. There is no doubt of this.

B. What is Sravana?

S. It is hearing of Srutis from Guru.

B. What is Manana?

S. It is reflection on what you have heard.

B. What is Nididhyasana?

S. It is constant and intense meditation on Brahman. This leads to Self-realisation.

B. What is *Sama Bhava* or *Sama Drishti*?

S. It is equal vision of a Jnani.

B. What are the three flowers in *Jnana Archana* (worship through wisdom)?

S. They are *Santosha* (contentment), *Samyama* (equanimity) and *Bodha* (spiritual wisdom).

B. Describe the *Sama Bhava*.

S. Jnanins of *Sama Bhava* will see Brahman or Atman everywhere. Whether they swallow virulent poison or counter-poison or milk or sugarcane juice or food or essence of Nim or nux-vomica, they will preserve a perfect equanimity of mind. Whether one points his dagger deep in their heads or preserves them, they will regard them as neither foes nor friends.

B. What is *Jagrat* State?

S. It is waking consciousness wherein you get the experiences of the world through the five senses and mind.

B. What is *Svapna*?

S. It is the dreaming state wherein the mind alone operates independently and reproduces the experiences of the waking state in a modified form.

B. What is *Sushupti*?

S. It is deep sleep state wherein the mind and the senses are quite at rest and the world vanishes completely for the man who is asleep. The mind gets involved into its cause, *Prakriti* (*Manolaya*).

B. What is *Turiya*?

S. It is the state of *Samadhi* wherein one rests in his own *Svaroopa* or *Brahman*. It is Superconscious state wherein one possesses knowledge of *Brahman*. It is the fourth dimension according to a Russian Philosopher.

B. What are the important signs of a *Jnani*?

S. A *Jnani* will have equal vision. He will be free from *Harsha-Soka* (exhilaration and depression)—*Harsha-Soka Sunyatvam*. He will have a balanced state of mind always. He will have no *Raga*, *Dvesha*, egoism, attachment and *Moha* (delusion). He will be always in Bliss (*Chit gad-gad*).

B. How *Siddhi* (perfection) is attained?

S. Through right kind of *Sadhana* (spiritual practice).

B. Is *Guru* necessary?

S. A *Guru* is indispensable. There are many obstacles in the spiritual path. A *Sadhaka* is seriously bewildered. He does not know what to do. He who has reached the goal knows the way well. He can guide the aspirant and remove all sorts of obstacles.

B. What should I do to have deep concentration of mind?

S. Develop intense mental Vairagya. Increase the time of practice. Sit alone. Don't mix much with undesirable persons. Observe Mauna for 3 hours. Take milk and fruits only at night. You will have deep concentration of mind. I assure you.

S. What constitutes the renunciation of all (*Sarva Tyaga*)?

S. It is *Ahamkara-Tyaga* (Renunciation of this false little "I").

B. What is the difference between Yoga and Jnana (Vedanta)?

S. Yoga is restraining the mind-stuff (Chitta) of its modifications (Vrittis). Vedanta is the method of Vichara (enquiry), "Who am I? What is this world? What is Brahman?"

B. Which is easy?

S. For some men Yoga is easy; while for others Vedanta is easy. It depends upon the type of temperament, and the nature of the *Adhikari* (qualified person). Vedanta needs subtle intellect, bold understanding and gigantic Will.

B. Is the goal of a Yogin and a Vedantin the same?

S. Yes. The fruit of Yoga is Jnana. The paths are different but the ultimate goal (Brahman) is one.

B. Can Japa (recitation of a Mantra or the name of the Lord) bring about concentration?

S. Yes.

B. Is any Hatha Yogic practice necessary besides Japa?

S. Not necessary.

B. What is the best method to control mind?

S. Vichara or enquiry into the real nature of "I" (Who am I?).

B. What are the other methods?

S. Pranayama, *Vasana Kshaya* (destruction of Vasanas), control of Indriyas (Dama), *Satsanga*, *Sat Sastra Vichara* (study

of religious books), development of the virtues *Maitri*, *Karuna*, *Mudita* (friendship, mercy and complacency), concentration on the *Anahata sounds* (*Laya Yoga*), all will help in the control of mind. These are all auxiliaries only. The main thing is *Brahma Vichara*.

B. A man desires too much. Why so?

S. He desires much on account of *Avidya* or ignorance. In Brahman there is no *Vasana* or desire.

B. A man always thinks to be this and that and if that wish is fulfilled he thinks of another. What is this?

S. This is called *Maya*. Mind deceives you. This is due to *Avidya*. It causes restlessness of the mind.

B. God is unjust. Man's wishes are not fulfilled.

S. God is always just. He dispenses fruits for your actions according to the Law of Karma which is inexorable. He knows what you exactly deserve. He will not allow you to have your own sweet will.

B. A man wants to be intelligent and healthy. Can this be ever possible by mere thinking?

S. *Purushartha* (right exertion) is necessary. Mere thinking will not do.

B. Vedanta says 'Be happy'. If I fail in the examination upon which any further progress and happiness depends, how can I be happy? What should I do at this moment?

S. You should keep up balance of mind. Again apply yourself diligently to studies. Then you will succeed. Patience and perseverance can make you great and happy. You are really Atman. Think you are Atman. Pain and pleasures are Dharmas of the mind.

Chapter IV

STORIES ON VEDANTA AND MISCELLANY

Story of Ahamkara

A certain Brahmin went to a landlord to get a house for feeding Sadhus on a *Bhandara*. The landlord gave him a house. He utilized it for the purpose. He did not vacate the house on the next day, but remained there for some months. The landlord asked the Brahmin when he would vacate the house. The Brahmin said he would keep the house for some months more, as he wanted to celebrate his son's marriage. The landlord granted permission. The greedy Brahmin did not vacate even after 2 years. The landlord again asked the Brahmin when he would vacate it. The Brahmin said that he had lost his mother and he would keep the house till the anniversary is over. The landlord patiently allowed. Three years passed. Now the covetous Brahmin thought that he could claim the house as his own, as he has lived in the house for a pretty long time and as the neighbours also knew well that he was the proper resident and owner. When the landlord asked now the Brahmin about the house, the Brahmin said that the house belonged to him, and refused to vacate it. The matter went to the chief court. The poor Brahmin was not able to produce proper records, though he managed to bring false witnesses. He had to give back the house to the landlord.

Similarly, you are provided with this house, the physical body to inhabit for some years, during which period you are expected to realise Sat-chit-ananda and vacate the body during *Videha-kaivalyam*. Instead of doing this, owing to Ahamkara, you are behaving like the covetous Brahmin. Destroy Ahamkara and rest in Brahman.

Story of a Blind Man

(Cycle of Samsara)

A certain blind man was shut up in a room with a small trap-door. The blind man had severe scabies all over the body. Consequently, he had severe itching. He wanted to get out of the room for micturition and defaecation. He tried his level best to get at the small trap-door. He caught hold of the walls slowly, moved about on all sides and tried to feel the door. Look at the funny part of the story. He would feel the wall for the door. He would have severe itching sensation on the body owing to the nasty itches, and would begin to scratch severely when he was about to get at the door. He tried several times, but always failed owing to scratching to get the trap-door. He missed. He would feel the wall, scratch the skin and miss the door. That was the cycle.

Similarly, you are shut up in this fleshy room, physical body, like the blind man. You also get constant itching of the Indriyas, and involve in sensual gratifications. You are not able, as a consequence, to get out of this room, the physical body. The eternal *Samsara Chakra* revolves. You are caught up in this wheel of birth and death. Remove the itching of the Indriyas by the application of strong caustic and antiseptic *Dama* (self-restraint). Become a *Jitendriya* and be free.

A Story of Kabir

(Drive Out Mala First)

Kabir had great deal of wit and humour. Some Jnanins want to make lot of fun in the world with ignorant Grihastas, arrogant, wealthy people and Pundits. It is for this purpose that they move about in the streets. The creation of fun and frolic is not at all peurile. They infuse knowledge through fun and make them eschew many bad qualities. It is to purify the houses of householders that Jnanins come for Bhiksha, not that they have any desire, or any fear of losing the body. They can maintain the

body by drawing energy directly by the Will. Food is nothing but energy.

Kabir tied a stout pig to the front post in the verandah of the house. An orthodox Brahmin Pundit came to Kabir's house for discussing a philosophical problem. He saw the pig in front of the house. He was much upset, irritated and annoyed. He asked Kabir, "O Kabir, how is it you have tied a nasty animal that eats the excreta of human beings very close to your house? You have no *Achara*. You are a dirty man. You do not know the *Sastras*. You are ignorant." Kabir said, "O Pundit Sastri, you are more dirty than myself. I have tied the pig to the front post outside the house. Whereas, you have tied the pig to the mind. You have a big nasty pig in the mind." The Brahmin was very much vexed, and went away without telling a word. *Man changa to katorie me Ganga*. If the mind is pure, you will find Ganga in the cup.

Worship “Jinda Narayan”

Lord Krishna played on his flute, *Murali* at 12 o'clock on a moonlight night. The Gopis flocked around Sri Krishna in Ananda. Radhakrishna asked the Gopis "Why did you all come here now at dead of night? Your husbands will be very angry towards you." One of the intelligent Gopis narrated a story to Lord Krishna. There was a certain Brahmin in Gujarat. He wanted to go to Benares on a pilgrimage. His wife was a great devotee, *Pativrata*. She used to worship her husband daily with sincere devotion. She asked her husband, "What shall I do with reference to my worship, when you are away?" The Brahmin said, "Here is my photo. Worship the photo during my absence." The Brahmin left the house and started for *Kashi Yatra*. The woman was worshipping the photo with great Bhakti. Her husband returned after six months. The woman was puzzled now as to what to do, whether to worship the photo or the real husband. She consulted her husband. He said to his wife, "What is the use of worshipping a lifeless photo, when a

living man is now before you? Worship me now." So also, O Lord Krishna, the *Jagat Pathi!* When you are here, as our real husband, what is the use of worshipping those fleshy Jivas? You are the *Jinda Narayan*.

So also, if you come across a Jivanmukta, Siddha, a *Jinda Narayan*, worship him, serve him in all possible ways.

Aunt Becomes an Uncle

(Only When She Develops Moustaches)

Mind has established its supremacy in this body through the force of Samskaras, Vasanas, attachment, habit, craving, desires, etc. It tempts, tricks, deludes, cheats, works through your weaknesses, magnifies and unnecessarily alarms. The mind is strongly attached to objects. It is, as it were, glued to them. Just as a leech strongly clings to the feet, the mind clings to the objects. It is attached to one form or other. Attachment to one form is quite sufficient for bondage. A *Sadhu* may be more attached to a *kowpeen*, than a rich man to his estate. It is all the same whether you are attached to a woman, or a nice walking stick. If you carefully watch the mind, during meditation, you will find it is strongly attached to one form or other. If you destroy one attachment to one name and form, it leaves and catches hold of another. It has very strong attachment to the body, strong *Deha Adhyasa*.

Further it works through subjective and objective desires. Objective desires are those which have reached gratification in hand. The subjective desires are termed *Kashaya*. They are internal attachments. They are plans, speculations, imaginations. These are very dangerous. The mind wildly imagines, builds up castles in the air like Alnaskar.

Destroy all imaginations. Don't plan. Silence the thoughts during meditation. Drive off desires. Still the mind. Don't have imaginary expectations. Count not the chicken, before they are hatched. Sufficient for the day is the evil there of. Aunt becomes

an uncle only when she develops moustaches. Coolly wait for the results. Similarly mind becomes Brahman only when the impurities are removed.

Story of a Sham Latin Scholar

A certain man went to a Latin teacher to learn Latin. He stayed with the teacher for a week. He noticed that most of the words ended in O. He thought that he must add the letter O to the end of each word only. He knew English pretty well. He told the teacher that he knew Latin well and asked permission to go back to his native place. The teacher granted. As soon as this Sham Latin Scholar reached his house, he tapped the door, uttering these words: "O, wife O, open O, door O." He thought this was all Latin.

There are very many scholars in Yoga and Vedanta also, similar to the above narrated learned Latin scholar. They stay for a few days in Rama Ashram Library or with some Sannyasins, learn the names Kundalini, Linga Chakra, Gudha Chakra, Mula Chakra, etc.,—or Neti, Dhauti, Pranayama—or Ghatakas, Matakas, Maya, Jada- Chaitanya, Pratibimba Vada, etc., and move about from place to place. Yoga and Vedanta are philosophies that are to be studied under a Guru with great care for a period of 12 years. Then only one can master the subject. Yoga and Vedanta should not be used as means of livelihood.

Sannyasins should kill desire for comfort and comfort-seeking. They should live on *Madhukari Bhiksha* only, most independent type of living. They should never stay for more than a few days in a Grihastha's house. To live with a Grihastha is a serious menace for a Sannyasi. It will lead to sure downfall. Control of tongue should be rigidly practised. It is the worst enemy. Control of tongue means control of all organs. Follow the example of famous Swami Mangalnath of late, of Rishikesh who lived on Kshetra food till the end of his long life, despite his having rich admirers, who never kept any money

with him, and who never gave Sannyasa to anybody, and who never made any disciple.

At Maharshi Veda Vyasa's Ashram

(A Query on Dharma)

An aspirant went to Veda Vyasa and said, "O Maharshi, Avatar of Vishnu, I am in a dilemma. I cannot properly comprehend the right significance of the term Dharma. Some say it is right conduct. Others say that which leads to *Nisreya* (*Moksha*) and *Abhyudaya* (happiness) is Dharma. While some others remark, "Anything, any action that takes you to the goal is *Dharma*. Anything, any action that brings you down is *Adharma*." Lord Krishna says, "Even sages are puzzled to understand perfectly what is Dharma? What is Adharma? *Gahana karmamo gatih*." Mysterious is the path of action. I am bewildered, O Maharshi. Kindly give me a very, very easy definition of Dharma to enable me to follow Dharma in all my actions."

Maharshi Vyasa said: "O aspirant, Hear me. I shall suggest an easy method. Remember the following sayings always with great care when you do any action. "*Do as you would be done by*. Do unto others, as you wish others do unto you." You will be saved from all troubles. If you follow these wise maxims, you can never give any pain unto others. Practise this in your daily life. Even if you fail one hundred times, it does not matter. Your old Samskaras, *Asubha Vasanas* are your real enemies. They will come in the way as stumbling blocks. But persevere. You will succeed in the attainment of the goal."

The aspirant strictly adhered to Vyasa's instructions and attained liberation.

Story of a King

(Maya's Charms)

A great king was once approached by a great Saint who had predictive power and on whom the great king had already great confidence about his power of prediction. The Saint told the king that he would die in a year, and his next birth would be that of a hog, but the birth after the next would be that of a mightier king than himself. But there would be a peculiarity with his hog life; the hog will be a *Jatismara*, i.e., able to recollect the condition of his former life as that of a king and there would be another peculiarity with his hog-body, that it would have a star-like white spot on its forehead. Confiding fully on the prediction of the Saint, the king prepared himself for casting off his mortal coil, and told his eldest son, the heir-apparent to his throne, that after his demise the prince should make a vigorous search for the hog specially marked with a star-like white spot on the forehead, and at once shoot him dead with an arrow. The prince agreed to it. The king died in a year and was born as a sow with white star-like spot on the forehead; this time the king was gifted with a female body by Nature. The heir-apparent searched in various directions for the hog, but took some years to find out the very hog marked with a white star-like spot on the forehead. In the meantime the sow gave birth to several young ones, and was extremely happy in the lying of the young ones on her body besmeared with human dung, and being highly pleased with constant gruntings and growling of those beloved ones. How greatly she was pleased when she fed her young offsprings with her nectarine food, human dung and herself partaking of it with great delight. Now as time elapsed, the heir-apparent approached the sow with an arrow in the string to shoot it dead, as had been arranged in her previous birth as that of a king; but the sow entreated the prince piteously for sparing her life for the sake of her young ones, saying that she could not just then part with her many offsprings so beloved and good-looking, and that she herself could not part

with her happy life so early. The young prince reminded her of everything in her previous birth as that of a king, and of her future birth as that of a mightier king; also that her instantaneous death would simply hasten her ascendance on a royal throne. The sow being a Jatismara said that she remembered everything of her past and future kingships, but on no account she would part with her happy children and her own present happy life. In spite of all the arguments the young prince could adduce before her, to dissuade her from her determination to stick to her present hog-life which is the most awkward and abominable in the world, the sow would not care to concede to his persuasive arguments and entreaties. So the young prince returned home sulkily. Now mark here the potent influence of Maya. Her charms are befooling and bewildering.

The beautiful forests though charming conceal within themselves wild beasts such as tigers, lions, bears and snakes. The bee that collects and gives you sweet honey, hides a venomous sting at the back. The cabbage rose has thorns. Underneath the sweet smile of a fascinating young lady lies hidden hatred, harsh words, taunting, deceit, extortion (of money), malice, etc. The tempting prostitute hides the germs of consumption, syphilis and gonorrhoea behind the painted lips. Underneath the skin of a woman it is all flesh. Beauty is nothing. It is a false glittering. A new rubber ball is very fascinating. You tear it off. It is all rags. It is all brass underneath the gold gilt. Beware of Maya's charms. Pray to the Mother Kaali. She will not tempt and deceive you. She will give you discrimination and knowledge. One anna of pleasure mixed with fifteen annas of pain, weakness, sin, fear, anxiety, exertion, attachment and craving is no pleasure at all. Realise your inner Self. There lies the ocean of true Bliss.

People are united by smiles, affection, love, respect, kind words, praise, good food, presents of nice clothing and money. Shun these false things which are all Maya's charms. Beware.

There is no real love in this world. Love Atman and Atman alone. Love Siva and Siva alone.

An object is so very charming so long as you do not get it. It is very tantalising. The curiosity Vritti tickles your mind and nerves every moment. The moment you get it, it loses its charms. Those who have tasted the sensual enjoyments want to shun them. But they find it extremely difficult to renounce them. This is all Maya's deception.

Prasnottari

(Questions and Answers)

By Sri Sankaracharya

अपारसंसारसमुद्रमध्ये संमज्जतो मे शरणं किमस्ति ।
गुरो कृपालो कृपया वदैतद्विश्वेशपादाम्बुजदीर्घनौका ॥१॥

DISCIPLE: O, my benevolent Guru! Please tell me what is my refuge. I am being drowned in the endless ocean of this Universe.

GURU: O my dear disciple! You can find shelter only in the ship of the Lotus Feet of the Lord of the Universe.

बद्धो हि को यो विषयानुरागी का वा विमुक्तिर्विषये विरक्तिः ।
को वास्ति घोरो नरकः स्वदेहः तृष्णाक्षयः स्वर्गपदं किमस्ति ॥२॥

Who is really enslaved (bound)? One who is attached to the objects of senses.

What is freedom (or liberation)? Non-attachment to worldly objects.

What is the most horrible hell? Your own body.

What is the path to heaven? The total annihilation of all desires.

संसारहृत्कः श्रुतिजात्मबोधः को मोक्षहेतुः कथितः स एव ।
द्वारं किमेकं नरकस्य नारी का स्वर्गदा प्राणभृतामहिंसा ॥३॥

What destroys the world? The “*Knowledge of the Self*,” that springs out of the Upanishads.

How freedom is attained? By the knowledge of the Self mentioned above.

What is the gate to Hell? Woman.

What leads to Heaven? Non-violence or harmlessness to all creatures.

शेते सुखं कस्तु समाधिनिष्ठो जागर्ति को वा सदसद्विवेकी ।
के शत्रवः सन्ति निजेन्द्रियाणि तान्येव मित्राणि जितानि यानि ॥४॥

Who is really in deep sleep? One who is in Samadhi (steadfastly seated in the Absolute Self).

Who is awake? One who discriminates the Real from the unreal.

Who are the enemies? Our own Indriyas (senses). They are our friends when subjugated.

को वा दरिद्रो हि विशालतृष्णः श्रीमाँश्च को यस्य समस्ततोषः ।
जीवन्मृतः कस्तु निरुद्यमो यः को वाऽमृतः स्यात्सुखदा निराशा ॥५॥

Who is really poor? One who has many desires.

Who is rich? He who has full contentment.

Who is really dead though alive? He who is inert or inactive. What is nectar? Delightful desirelessness.

पाशो हि को यो ममताभिमानः सम्मोहयत्येव सुरेव का स्त्री ।
को वा महान्धो मदनातुरो यो मृत्युश्च को वाऽपयशः स्वकीयम् ॥६॥

What is the real fetter? Egoistic sense of ‘mineness’ and ‘thineness’.

What is that which intoxicates as if it were wine? A woman.

Who is the most blind? One actuated by lust.

What is death? One’s own ill-fame.

को वा गुरुर्यो हितोपदेष्टा शिष्यस्तु को यो गुरुभक्त एव ।
को दीर्घरोगो भव एव साधो किमौषधं तस्य विचार एव ॥७॥

- Who is the real Guru? One who dispels our ignorance.
Who is the real disciple? He alone who is really devoted to his Guru.
What is the horrible disease? To be born again and again in this world (this physical life—in this sense universe). O good one!
What is its remedy? The steady and constant thinking of Truth or Supreme Self (Brahman).

किं भूषणाद्भूषणमस्ति शीलं तीर्थं परं किं स्वमनो विशुद्धम् ।
किमत्र हेयं कनकं च कान्ता श्राव्यं सदा किं गुरुवेदवाक्यम् ॥८॥

Which is the best of all ornaments? Good character.
Which is the holiest place? One's own well-purified heart.
What is to be renounced here in this world? Gold (money) and woman (lust).
What is worth hearing daily? Words of the Guru and the great Vedantic Sentence.

के हेतवो ब्रह्मगतेस्तु सन्ति सत्सङ्गतिर्दानविचारतोषाः ।
के सन्ति सन्तोऽखिलवीतरागा अपास्तमोहाः शिवतत्त्वनिष्ठाः ॥९॥

- What are the means for the realisation of Brahman (God)? Company with the wise, noble, Sattvic company, charity, thinking on Brahman, and contentment.
Who are the Saints? Those who are free from all attachments, whose ignorance has vanished away and who are steadfastly seated in their own *Siva Svaroopa*.

को वा ज्वरः प्राणभृतां हि चिन्ता मूर्खोऽस्ति को यस्तु विवेकहीनः ।
कार्या प्रिया का शिवविष्णुभक्तिः किं जीवनं दोषविवर्जितम् यत् ॥१०॥

What is the real fever to all creatures? Anxiety.

Who is a real fool? One who is devoid of discrimination.

What is (a really good deed) to be done and (a thing) to be loved? True devotion to Lord Siva and Vishnu.

What is (an ideal) life? A life free from *Doshas* or faults.

**विद्या हि का ब्रह्मगतिप्रदा या बोधो हि को यस्तु विमुक्तिहेतुः ।
को लाभ आत्मावगमो हि यो वै जितं जगत्केन मनो हि येन ॥११॥**

What is a lore? That which imparts knowledge of God (Brahman).

What is knowledge? That which is the cause for Moksha or liberation.

What is the real gain? Realisation of one's own Self (Atman or Brahman).

Who has conquered the world? He who has conquered or controlled his own mind.

**शूरान्महाशूरतमोऽस्ति को वा मनोजबाणैर्व्यथितो न यस्तु ।
प्राज्ञोऽथ धीरश्च समस्तु को वा प्राप्तो न मोहं ललनाकटाक्षैः ॥१२॥**

Who is the bravest amongst the brave? He who is not in the least affected by the arrows of the God of Love.

Who is the wise, patient and impartial man? One who is not infatuated by the glances of sweet ladies.

**विषाद्विषं किं विषयाः समस्ता दुःखी सदा को विषयानुरागी ।
धन्योऽस्ति को यस्तु परोपकारी कः पूजनीयः शिवतत्त्वनिष्ठः ॥१३॥**

Which is the deadliest of all poisons? All sensual enjoyments.

Who is miserable for ever? He who is attached to worldly enjoyments.

Who is praiseworthy? One who does good to others.

Who is worthy of being worshipped? He who is steady in his Siva-roopa nature.

सर्वास्ववस्थास्वपि किन्त्र कार्यं किं वा विधेयं विदुषा प्रयत्नात् ।
स्नेहं च पापं पठनं च धर्मं संसारमूलं हि किमस्ति चिन्ता ॥१४॥

What ought not to be done in any state of life? Clinging to worldly objects and sin.

What should by all means be done by the wise? Study (of Sastras) and duty (religious, moral, etc.).

What is the root cause for the world? The constant thinking of it.

विज्ञान्महाविज्ञतमोऽस्ति को वा नार्या पिशाच्या न च वशितो यः ।
का शृङ्खला प्राणभृतां हि नारी दिव्यं व्रतं किं च समस्तदैन्यम् ॥१५॥

Who is the wisest of all? One who is not bewitched by a fascinating woman or deluded by the witch-crafts of a woman.

What is the fetter for all creatures? A woman.

What is the best vow? Perfect humility.

ज्ञातुं न शक्यं च किमस्ति सर्वैर्योषिन्मनो यच्चरितं तदीयम् ।
का दुस्त्यजा सर्वजनैर्दुराशा विद्याविहीनः पशुरस्ति को वा ॥१६॥

What is beyond the reach of everybody's knowledge? A woman's heart and her doings.

What is the most difficult to be renounced by all? Evil ingrained desires.

Who is a beast? One without knowledge.

वासो न सङ्गं सह कैर्विधेयो मूर्खैश्च नीचैश्च खलैश्च पापैः
मुमुक्षुणा किं त्वरितं विधेयं सत्सङ्गतिर्निर्ममतेशभक्तिः ॥१७॥

Whose company should we shun off? The company of the fools, the meanminded, the wicked and the sinful.

What should an aspirant readily aspire for? For good company, renunciation of the idea of ‘mine-ness’ and complete devotion to the Lord.

लघुत्वमूलं च किमर्थितैव गुरुत्वमूलं यदयाचनं च ।
जातो हि को यस्य पुनर्जन्म को वा मृतो यस्य पुनर्मृत्युः ॥१८॥

What is at the root of degradation? Begging.

What is at the root of becoming great? Never to beg.

Who is really born? One who has no birth again.

Who is really dead? One who is not to die again.

मूकोऽस्ति को वा बधिरश्च को वा वक्तुं न युक्तं समये समर्थः ।
तथ्यं सुपथ्यं न शृणोति वाक्यं विश्वासपात्रं न किमस्ति नारी ॥१९॥

Who is dumb? One who is not able to speak properly at the proper occasion.

Who is deaf? One who is not in the habit of listening to words that are proper and useful.

Who is not worthy of our confidence? A woman.

तत्त्वं किमेकं शिवमद्वितीयं किमुत्तमं सच्चरितं यदस्ति ।
त्याज्यं सुखं किं स्त्रियमेव सम्यग्देयं परं किं त्वभयं सदैव ॥२०॥

What is the one supreme principle? The secondless Brahman.

What is the best of all? Good character.

What happiness is to be completely renounced? The happiness in a woman.

What is the best form of charity? Making all fearless always; giving always guarantee of protection to all.

शत्रोर्महाशत्रुतमोऽस्ति को वा कामः सकोपानृतलोभतृष्णः ।
न पूर्यते को विषयैः स एव किं दुःखमूलं ममताभिमानम् ॥२१॥

Who is the greatest of all enemies? Kama (desire) joined with anger, untruth, greed and craving.

Who is not gratified by (all) objects (of enjoyment)? Desire (lust).

What is at the root of all miseries? The sense of ‘mine-ness’ or ‘I-ness’.

किं मण्डनं साक्षरता मुखस्य सत्यं च किं भूतहितं सदैव ।
किं कर्म कृत्वा नहि शोचनीयं कामारिकंसारिसमर्चमाख्यम् ॥२२॥

What is the ornament of the face? Wisdom.

What is the real work indeed? Doing good to others at all times.

What is that act which causes no grief? The worship of Lord Siva (Maaraari—destroyer of lust) and Sri Krishna (Kamsaari—destroyer of Kamsa).

कस्यास्ति नाशे मनसो हि मोक्षः क सर्वथा नास्ति भयं विमुक्तौ ।
शल्यं परं किं निजमूर्खतैव के के ह्युपास्या गुरुदेववृद्धाः ॥२३॥

Whose destruction results in liberation? That of the mind.

Where remains no fear at all? In liberation.

What is that which pinches most? One’s own foolish act.

Who are fit to be revered? Guru, Gods, and the old persons.

उपस्थिते प्राणहरे कृतान्ते किमाशु कार्यं सुधिय प्रयत्नात् ।
वाक्कायचित्तैः सुखदं यमधनं मुरारिपादाम्बुजचिन्तनं च ॥२४॥

What should a wise one immediately and strenuously do at the time when the God of Death comes to take away the life? One should concentrate with body, speech and mind at the Lotus Feet of Lord Krishna which gives eternal bliss and frees from death.

के दस्यवः सन्ति कुवासनाख्याः कः शोभते यः सदसि प्रविद्याः ।
मातेव का या सुखदा सविद्या किमेधते दानवशात्सुविद्या ॥२५॥

Who are the real dacoits? Evil desires.

Who shines in an assembly? A well-learned one.

Who acts like a mother? The beneficial spiritual lore (spiritual knowledge).

What is that which increases by distributing it? Knowledge.

**कुतोहि भीतिः सततं विधेया लोकापवादाद्भवकाननाच्च ।
को वातिबन्धुः पितरश्च को वा विपत्सहायाः परिपालका ये ॥२६॥**

What is to be afraid of constantly? Public scandal (defamation) and this dark forest of worldly objects.

Who is the dearest friend? One who helps in adversities.

Who is the real father? He who protects you.

**बुद्ध्वा न बोध्यं परिशिष्यते किं शिवप्रसादं सुखबोधरूपम् ।
ज्ञाते तु कस्मिन्विदितं जगत्स्यात्सर्वामके ब्रह्मणि पूर्णरूपे ॥२७॥**

What is that after knowing which, there remains nothing to be known? Pure Brahman which is Existence, Knowledge and Bliss itself.

What is that after knowing which, the world is really known? One's own Real Self.

**किं दुर्लभं सद्गुरुस्ति लोके सत्सङ्गतिर्ब्रह्मविचारणा च ।
त्यागो हि सर्वस्य शिवात्मबोधः को दुर्जयः सर्वजनैर्मनोजः ॥२८॥**

What is difficult to attain in this world? The true Spiritual Guru, good company, complete renunciation, knowledge of Brahman.

What is inconquerable by all persons? Lust.

**पशोः पशुः को न करोति धर्मं प्राधीतशास्त्रोऽपि न चात्मबोधः ।
किन्तद्विषं भाति सुधोपमं स्त्री के शत्रवो मित्रवदात्मजाद्याः ॥२९॥**

Who is the beast of all beasts? One who does not fulfil his duties and has no knowledge of the Self.

What is that poison which looks like nectar? A woman.

What enemies are there who look like friends? One's own children.

**विद्युच्चलं किं धनयौवनायुर्दानं परं किञ्च सुपात्रदत्तम् ।
कण्ठं गतैरप्यसुभिर्न कार्ये किं किं विधेयं मलिनं शिवार्चा ॥३०॥**

What is fleeting like lightning? Wealth, youth and life.

What is the best of all charities? That which is given to the deserving.

What should not be done and what should be done even in the last moments of (our) life? A sin and the worship of Lord Siva.

**अहनिंशं किं परिचिन्तनीयं संसारमिथ्यात्वशिवात्मतत्त्वम् ।
किं कर्म यत्प्रीतिकरं मुरारेः क्रास्था न कार्या सततं भवाब्धौ ॥३१॥**

What should be constantly thought of? The illusory nature of the universe and the existence of Brahman (the true Self).

What is a (real) action? That which is pleasing to Lord Krishna.

Where should we have no confidence at all? In the ocean of the world.

**कण्ठगता वा श्रवणंगता वा प्रश्नोत्तराख्या मणिरत्नमाला ।
तनोतु मोदं विदुषां सुरम्यं रमेशगौरीशकथेव सद्यः ॥३२॥**

May this garland of precious jewels named “Prasnottari” whether committed to heart or heard, immediately increase the bliss of the learned like the narratives of Sri Vishnu, the Lord of Lakshmi (Goddess of Wealth) and Lord Sankara, the Lord of Uma (the Goddess of Knowledge).

Jivanmukta Ananda Lahiri

(The Wave of Bliss of Jivanmukta)

Of Sri Sankaracharya

This short sketch of a Jivanmukta's behaviour is precious for its prominent idea that whatever and wherever he turns his mind to, he experiences the same undisturbed state of mind under all circumstances and all vicissitudes of life.

It is to be noted herein that the external change in the Jivanmukta's life does not affect a bit his steady spiritual poise.

Om! Om! Om!

पुरे पौरान्पश्यन्नरयुवतिनामाकृतिमयान्
 सुवेषान्स्वर्णालंकरणकलितांश्चित्रसदृशान् ।
 स्वयं साक्षी द्रष्टेत्यपि च कलयन् तैः सह रमन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥१॥

Seeing, as if in a picture, the citizens as men and women well-dressed and adorned in gold, and sporting with them, with the idea that he is the seer, the on-looker, —the Muni (a thoughtful sage) with his ignorance destroyed by Guru Diksha, (initiation given by the Guru or the preceptorial initiation) is never subject to illusion.

वने वृक्षान्पश्यन्दलभरभरान्प्रसुशिखान्
 घनच्छायाच्छन्नान्बहुलकलकूजद्विजगणान् ।
 भजन्धस्ते रात्राववनितलतल्पैकशयनो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥२॥

Seeing the trees in a forest with their branches full of leaves bending low; and enjoying the sight of sweet cooling birds taking shelter in the thick cooling shades and reclining day and night on the sofa of the terrestrial surface, the Muni with his

ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचित्प्रासादे क्वचिदपि च सौधे च धवले
 कदाकाले शैले क्वचिदपि च कूलेषु सरिताम् ।
 कुटीरे दान्तानां मुनिजनवराणामपि वसन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥३॥

Living sometimes in a palace and sometimes in a mansion of white marbles, now on a mount and the next time on the river banks and at times resting in the huts of the most resigned hermits, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

क्वचिद्बालैःसार्थं करतलजतालैश्च हसितैः
 क्वचिद्दृतारुण्यांकितचतुरनार्या सह रमन् ।
 क्वचिद्वृद्धैश्चितां क्वचिदपि तदन्यैश्च विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥४॥

Sometimes sporting with children with smiles and rhythmical beatings of hand-palms, while at times with the young nimble-witted women; now engaged in deliberations with the aged and now lamenting with old dames, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिद्द्विद्विर्विधिविधसपुरानन्दरसिकैः
 कदाचित्काव्यालंकृतरसरसालैः कविवरैः ।
 वदन्वादांस्तर्केनुभितिपरैस्तार्किकवरै
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥५॥

Sometimes logically discussing with the learned, delighting in various city-pleasures; sometimes with the best poets well-versed in poetic sentiments and figures of speech; while at times with the best logicians expert at inferences, the

reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदा ध्यानाभ्यासैः क्वचिदपि सपर्या विकसितैः
 सुगंधैः सत्पुष्टैः क्वचिदपि दलैस्वविमलैः ।
 प्रकुर्वन्देवस्य प्रमुदितमनाः संस्तुतिपरो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥६॥

Joyous hearted and attached to prayers, worshipping the Lord with repeated meditations and at times with full-blown fragrant flowers and unstained leaves, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

शिवायाः शंभोर्वा क्वचिदपि च विष्णोरपि कदा
 गणाध्यक्षस्यापि प्रकटतमानस्यापि च कदा ।
 पठन्वै नामालिं नयनरचितानन्दसलिलो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥७॥

Reciting, with blissful tears in his eyes, the names, sometimes of Sivaa (Parvati or Sakti), Sambhu, Vishnu, Ganesha and sometimes of the Sun, the reflective Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदागंगाभोभिः क्वचिदपि च कूपोत्थितजलैः
 क्वचित्कासारोत्थैः क्वचिदपि सदुष्णैश्च शिशिरैः ।
 भजन्स्नानैर्भूत्या क्वचिदपि च कर्पूरनिभया
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥८॥

Bathing sometimes with waters of the Ganga, sometimes of a well, sometimes of a pond either warm or cold and at times with holy ashes white as camphor, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिज्जागृत्यां विषयकरणैः संव्यवहरन्
 कदाचित्स्वप्नस्थानपि च विषयानेव च भजन् ।
 कदाचित्सौषुप्तं सुखमनुभवन्नेव सततं
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥११॥

Sometimes acting unattached with the senses in his waking state, sometimes dealing with the things of his dreamy state, while at times enjoying the bliss of deep unbroken sleep, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदप्याशावासाः क्वचिदपि च दिव्यांबरधरः
 क्वचित्पंचास्योत्थां त्वचमपि दधानःकटिटटे ।
 मनस्वी निःशंकःस्वजनर्हदयानन्दजनको
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥१०॥

Now nude, now richly garbed, sometimes wearing on his waist the lion-skin, at times wise and fearless and amusing the hearts of his own people, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचित्सत्त्वस्थः क्वचिदपि रजोवृत्तियुगत-
 स्तमोवृत्तिः क्वापि त्रितयरहितः क्वापि च पुनः ।
 कदाचित्संसारी श्रुतिपथविहारी क्वचिदहो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥११॥

Now exhibiting amiable nature, now passionate and again dull, while sometimes beyond the reach of all those three; occasionally even worldly-minded and at times blithely pacing on the Vaidika-path, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिन्मौनस्थः क्वचिदपि च वाग्वादनिरतः
 कदाचित्स्वानन्दे हसति रभसा त्यक्तवचसा ।
 कदाचिलोकानां व्यवहृतिसमालोकनं परो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥१२॥

Now taciturn, now attached to controversies, sometimes laughing loud but speechless in his natural Self-Bliss, while at times observing the activities of the people, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदाचिच्छक्तिनां विकचमुखं पद्मेषु कवलान्
 क्षिपंस्तासांक्वपि स्वयमपि च गृहणन्स्वमुखतः
 तदद्वैतं रूपं निजपरविहीनं प्रकटयन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमा: ॥१३॥

Placing morsels in the wide-open lotus mouths of female Divinities (or the active power of a Deity, regarded as his wife); while receiving them in return in his own mouth (whereby) manifesting that sort of monism regardless of the sense of ‘mine and thine’, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

क्वचिच्छैवैः सार्थं क्वचिदपि च शाक्तैः सह रमन्
 कदा विष्णोर्भक्तैः क्वचिदपि च सौरैः सह वसन् ।
 कदाचिदगाणेशैर्गतसकलभेदो द्वयतया
 मुनिर्न त्यामोहं भजति गुरुदीक्षाक्षततमा: ॥१४॥

Amusing himself sometimes with the followers of Siva, now with those of Sakti, now dwelling with the devotees of Vishnu, now with those of the Sun and sometimes with the followers of Ganesa, the Muni, with all his differences drowned in monism and his ignorance destroyed by Guru Diksha, is never subject to illusion.

निराकारं क्वापि क्वचिदपि च साकारममलं
 निजं शैवं रूपं विविधगुणभेदेन बहुधा ।
 कदाश्र्वयं पश्यन्किमिदमिति हृष्यन्नपि कदा
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१५॥

In consequence to the varieties of Gunas, his own Divine (pure) Self appears diversified sometimes formless and sometimes possessed of forms; now surprising as “What are all these?” and next moment feeling pleasure, the Muni, with his ignorance destroyed by Guru Diksha, is never subject to illusion.

कदा द्वैतं पश्यन्नखिलमपि सत्यं शिवमयं
 महावाख्यार्थानामवगतसमभ्यासवशतः ।
 गतद्वैताभावःशिवशिवशिवेत्येव विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१६॥

Sometimes feeling dualism and sometimes seeing everything indeed as the Lord Siva and by virtue of his accomplished steadiness in the meanings of the great Vedantic sentences and repeatedly crying aloud as “O Siva, Siva, Siva,” etc., destitute of all his dualistic sense, the Muni with his ignorance destroyed by Guru Diksha, is never subject to illusion.

इमां मुक्तावस्थां परमशिवसंस्थागुरुकृपा—
 सुधापांगावाप्यां सहजसुखवाप्यामनुदिनम् ।
 मुहर्मज्जन्मज्जन्मभजतिसुकृतैश्चेन्नरवरः
 सदा योगी त्यागी कविरिति वदन्तीह कवयः ॥१७॥

If some meritorious man resorts to this state of absolution issuing out of sweet favourable glances of Guru, the Para Brahman (incarnate) and has now and then dips into the reservoir of natural Bliss, he is considered a self-denying intelligent recluse by the learned.

मौने मौनी गुणनिगुणवान्पण्डिते पण्डितश्च
 दीने दीनः सुखिनि सुखवान्भोगिनि प्राप्तभोगः ।
 मूर्खे मूर्खों युवतिषु युवा वाग्मिनि प्रौढवाग्मी
 धन्यः कोऽपि त्रिभुवनजयी योऽवधूतेऽवधूतः ॥१८॥

Hail, Hail to him! the victor of the three worlds, who is silent amongst the silent; virtuous amongst the virtuous; learned amongst the learned; poor amongst the poor; happy amongst the happy; enjoyer amongst the enjoyers; a fool amongst the fools; young amongst the young; a great orator amongst orators and an *Avadhoota* amongst *Avadhootas*.

Drik Drisya Viveka

(Discrimination between the Seer and the Seen)

(Sri Sankaracharya)

This is otherwise known as *Vakhya Suddha*. This is a very useful book on Vedanta for aspirants. This was written by Sri Sankaracharya. Some say that Swami Vidyaranya is the author. There is a beautiful description of six kinds of Samadhi in this book.

1. The form is seen (*Drisya*) and the eye its seer (the *Drik*). Again, the eye is *Drisya* (the seen) and the mind its *Drik* (the seer). The eye is *Drisya* because it is seen by the mind. Then again the mind with its *Vrittis* (modifications) is Seen (*Drisya*) and the *Sakshi* (witness) Atman is in truth the seer. But this (the witness Atman) is not seen by any other.

2. The forms appear different because of such differences as blue, yellow, gross, subtle, short, long, etc. But on the contrary these are perceived by the eye, the eye itself remaining one and the same.

3. The mind perceives the *Dharmas* or characteristics of the eye such as blindness, dull vision and acuteness, because it is one. Similarly it perceives the characteristics of the ear, skin, etc.

4. Atman, because It is one, illumines (cognises) the different mental states (*Mano-Dharmas*) such as desire, resolve, doubt, faith, non-faith, firmness, unfirmness, modesty, understanding and such others.

5. This Atman (the Absolute Consciousness) neither rises nor sets (without birth and death); neither does it increase nor does it undergo any decay. This, being self-luminous, illuminates everything else without any extraneous help whatsoever.

6. Buddhi (intellect) seems to be endowed with effulgence

because of the entry or reflection of consciousness (*Chidabhasa* or *Chitchaya*) in it. It is of two kinds. One is called *Ahamkara* (Egoism or 'I'-ness) and the other is named *Antahkarana* (*Manas* or mind).

7. It is like the identity of the fire and the red-hot iron ball that the ego (*Ahamkara*) and the *Chidabhasa* (the reflection of intelligence) have become identical (or one and the same). The body also being connected with *Ahamkara* (which mistakes the body for the real Self) and thereby getting identified with it is regarded as a sentient agent (appears sentient though *Jada* or non-sentient in reality).

8. Identification of the *Ahamkara* with *Chidabhasa* (reflection of consciousness) is termed *Sahaja* (natural), with the body is termed *Karmaja* (born of Karma) due to karma, and with *Sakshi* (witness) as *Bhrantija* (born of illusion or misconception) due to nescience., respectively and thus it is of three kinds.

9. It is not possible for the annihilation of *Sahaja* identification so long as there is the *Upadhi* of Buddhi. But it becomes unreal through Jnana. The other two identifications, viz., *Karmaja* and *Bhrantija* disappear after the exhaustion of the fruits of Karma and attainment of knowledge of Brahman respectively.

10. In deep sleep when *Ahamkara* vanishes, the body also becomes *Jada* (insentient). When there is half expression of *Ahamkara* it is termed dream state (*Svapna Avastha*). When there is full expression of *Ahamkara*, that state is termed as waking consciousness (*Jagrata Avastha*).

11. The *Antahkarana Vritti* having identified itself with *Chidabhasa*, creates (through the aid of *Poorva Vasanas*) the inner world in dream and the external world in the waking state.

12. The *Linga Sarira* (astral body) which is the material cause for the mind and egoism is one and insentient. It

experiences the three states, viz., waking, dreaming and sleeping, and it is born and perishes.

13. In Maya undoubtedly exist two powers, namely, *Vikshepa Sakti* (projecting power) and *Avarana Sakti* (veiling power). The projecting power (*Vikshepa Sakti*) creates everything from the subtle body (*Linga Sarira*) to the gross world.

14. The appearance of all names and forms in *Sat-Chit-Ananda* Brahman like foam in the ocean is termed creation.

15. The other power (*Avarana Sakti*) hides inside the difference between the seer and the seen (objects) and outside the difference between Brahman and the external universe. This Sakti is the cause for Samsara.

16. The astral body (*Linga Sarira*) which is in close vicinity to the witness (*Sakshi*) identifies itself with the gross physical body and becomes the *Vyavaharic Jiva* (phenomenal self) owing to reflection of intelligence.

17. The nature of this empirical self (*Jivatma*) manifests because of the false superimposition (due to the projecting power of Maya) in the *Sakshi* (the witness). The difference between perceiver and the perceived becomes vivid, as soon as the veiling power vanishes away and along with it the Jiva nature of the *Sakshi* also goes away.

18. Likewise (as in the case of the witness and the object), it is on account of the veiling power (of Maya) that hides therein the distinction between the real nature of Brahman (without any attributes whatsoever) and the phenomenal universe, that the Brahman seems to have been predicated with qualities of change (names and forms).

19. Here also when the *Avarana Sakti* disappears the distinction between Brahman and world becomes vivid. And so change (names and forms) is seen in the universe but not in Brahman.

20. Every object has got these five aspects or parts, viz., *Sat-Chit-Ananda* (*Asti-Bhati-Priya*) *Nama-Rupa* (name and form). Of these the first three are characteristics of Brahman and the next two belong to the phenomenal universe.

21. The attributes of *Sat-Chit-Ananda* are undifferentiatingly common or the same in (all the five elements) Akasa, air, fire, water and earth and even in gods, animals and men, etc. But the names and forms are different from one another.

22. Therefore making oneself indifferent to names and forms and being devoted to *Sat-Chit-Ananda* one should always be in Samadhi either within the heart or outside.

23. The Samadhi that is practised (within, in the heart) is of two kinds, viz., *Savikalpa* and *Nirvikalpa*. Again *Savikalpa Samadhi* is of two kinds, viz., *Drisyanuvid* when it is associated with an object and *Sabdanuvid* when it is connected with a sound.

24. Meditate on the consciousness as the witness for the modifications of the mind such as desire, etc., which are to be regarded as perceptible objects. This is inner *Antar Drisyanuvid Savikalpa Samadhi*.

25. I am *Asanga* (unattached), *Sat-Chit-Ananda*, self-luminous, Advaita Svaroopa. This is *Antar Sabdanuvid Savikalpa Samadhi*.

26. That steady state of mind like the unflickering flame of a light kept in a place free from wind wherein one gets indifferent to both objects and sounds owing to his total merging in the realisation of his own real Self (Brahman) is termed *Antar Nirvikalpa Samadhi*.

27. Just as you practise meditation inside the heart, when you see the *Sat Vastu* (Brahman) only in the external objects by separating the names and forms it is termed *Bahir Drisyanuvid Savikalpa Samadhi*.

28. That constant reflection that the unlimited *Sat-Chit-Ananda Vastu* which is always of one nature is Brahman, is the middle kind of Samadhi or *Bahir Sabdanuvid Savikalpa Samadhi*.

29. (By the practice and experience of the above two kinds of Samadhi) that steady state of the mind produced owing to the realisation of bliss (like the ocean without waves) is called the third kind of Samadhi or *Bahir Nirvikalpa Samadhi*. One should always spend his time in these six kinds of Samadhi.

30. (By these Samadhis) the identification with the body vanishes and the Highest Self is realised and the mind is always in Samadhi wherever (or whatever place) and to whatever object is directed (or runs on there).

31. After He who is high and low is realised the knots of the heart (such as ignorance, desire, etc.) are cut asunder, all doubts are cleared and all his Karmas are exhausted.

32. *Avicchinna* (limited), *Chidabhasa* (fallacious) and the third *Svapnakalpita* (the imagined consciousness), these three kinds of Jiva should be understood. Among them the first one is the *Paramarthika Jiva*, real nature of Jiva.

33. Limitation is unreal. But that which appears to be limited (Brahman) is real. In that Brahman on account of superimposition the *Jivatva* appears but in reality it is of the nature of Brahman.

34. The Vedic sentences such as ‘*Tat Tvam Asi*’ ‘That Thou art’ pronounce the identity of Brahman with the *Vicchinna Jiva* (*Paramarthika*) and not with the other two kinds of Jiva.

35. Maya which is (*anadi kalpita bhava rupa*) in Brahman and which is endowed with both the projecting and veiling powers conceals the indivisible Brahman and makes Him appear as the Universe and Jiva.

36. The *Chidabhasa* seated in the intellect becomes the actor and enjoyer and so is called Jiva. And all those that consist

of elements and their products, which form the objects of enjoyment are termed Jagat.

37. These two have only relative or phenomenal existence from time immemorial till one gets liberation. Therefore both are phenomenal in nature.

38. *Nidra Sakti* or sleep that exists in the *Chidabhasa* which is endowed with the projecting and veiling powers conceals him and the world first and then again creates them afresh in dream.

39. These two (Jiva and the dream world) are illusory because they exist during dream only and no one after waking up sees those objects when he dreams again.

40. The *Pratibhasika* (illusory) Jiva imagines that the dream experience is real but the *Vyavaharic Jiva* (empirical one) knows that the dream experience is unreal.

41. The empirical self (the *Vyavaharic Jiva*) takes this phenomenal world to be real but the *Paramarthika Jiva* thinks it to be unreal.

42. But the *Paramarthika Jiva* thinks that his identity with Brahman alone is real. He does not see far beyond it. If at all he sees (the other), he thinks it illusory.

43. Just as sweetness, liquidity and coldness, the characteristics of water appear to have inhered in the waves and then also in the foams of which the waves form the background,

44. So also Sat-Chit-Ananda (Existence, Knowledge and Bliss) which are the natural characteristics of the *Sakshi* seem to inhere in the *Vyavaharic Jiva* because of its relation with the *Sakshi* and likewise in the *Pratibhasika Jiva* also through the *Vyavaharic Jiva*.

45. Just as the ocean alone exists as before after the disappearance of foam with its characteristics such as coldness, etc., in the wave and again even with the merging of the wave with its characteristics of fluidity, etc., in the water,

46. So also Sat-Chit-Ananda Brahman alone (as witness, Sakshi) exists (and shines) after the disappearance (or vanishing away) of Pratibhasika Jiva with all its characteristics in the Vyavaharic Jiva and then again enter all the dissolution of the Vyavaharic Jiva with all its characteristics in the *Sakshi* (the witness).

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Om. Poornamadah Poornamidam
 Poornatpurnamudachyate,
 Poornasya Poornamadaya
 Poornamevavashishyate.

Om Santih, Santih, Santih.

Om. That is Full, this is Full, from that Full, this Full emanates. Taking away this Full from that Full, the Full still remains behind.

Om Peace, Peace, Peace.

Akhanda Brahma Stotram

जितेन्द्रियोऽहं त्वजितेन्द्रियो वा
 न संयमो मे नियमो न जातः ।
 जयाजयौ मित्र कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥

Jitendriyoham tvajitendriyo va
 Na samyamo me niyamo na jatah;
 Jayajayau mitra katham vadami
 Svarupa nirvanamanamayoham.

शिवं न जानामि कथं वदामि
 अहं शिवश्चेत्परमार्थतत्त्वं ।
 सत्यस्वभावः गगनोपमोऽहं
 ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥

Sivam na janami katham vadami
 Aham sivaschet paramarthatattvam;
 Satyasvabhavah gaganopamoham
 Jnanamritam suddhamatindriyoham.

अनन्तरूपं न हि वस्तु किञ्चित्
 तत्त्वस्वरूपं न हि वस्तु किञ्चित् ।
 आत्मस्वरूपं परमार्थतत्त्वं
 न हिंसको वापि न चाप्यहिंसा ॥

Anantarupam na hi vastu kinchit
 Tattvasvaroopam na hi vastu kinchit;
 Atmasvaroopam paramarthatattvam
 Na himsako vapi na chapyahimsa.

षडंगयोगान्नं तु नैव शुद्धं
 मनोविनाशान्नं तु नैव शुद्धम् ।

गुरुपदेशान्न तु नैव शुद्धं
स्वयं च तत्त्वस्वयमेव शुद्धम् ॥

Shadanga yoganna tu naiva suddham
Manovinasanna tu naiva suddham;
Gurupadesanna tu naiva suddham
Svayam cha tattvam svayameva suddham.

I

वेदान्तस्तोत्रम्

सङ्गीतम्

ॐ अन्तरात्मा
नित्य शुद्ध बुद्ध
चिदाकाश कूटस्थ ॥

(ॐ अन्तरात्मा)

ॐ व्यापक स्वयंज्योतिः
पूर्ण परब्रह्म ॥

(ॐ अन्तरात्मा)

साक्षी द्रष्टा तुरीय
शान्तं शिवं अद्वैतम् ।
अमल विमल अचल
अवाङ्मनोगोचर ॥

(ॐ अन्तरात्मा)

आनन्दमय चिदानन्दमय,
आनन्दमय चिदानन्दमय ॥

Vedantic Song

(Mettu—Are Sanyya—Hindusthani)

1. OM Antaratma,
Nitya Suddha Buddha
Chidakasa Kutastha.
(OM Antaratma).
2. OM Vyapaka Svayam Jyotih
Poorna Para Brahma
(OM Antaratma).
3. Sakshi Drashta Turiya,
Santam Sivam Advaitam,
Amala Vimala Achala,
Avang Mano Gochara.
(OM Antaratma).
4. Anandamaya Chidanandamaya,
Anandamaya Chidanandamaya.
(OM Antaratma).

II

Nirguna Song

(Bhairavi Tune)

ॐ

निर्गुणोऽहं निष्कलोऽहं निर्ममोऽहं निश्चलः ।
नित्यशुद्धो नित्यबुद्धो निर्विकारो निष्क्रियः ॥१॥

निर्मलोऽहं केवलोऽहं एकमेव अद्वितीयः ।
भासुरोऽहं भास्करोऽहं नित्यतृप्तो चिन्मयः ॥२॥

पूर्णकामो पूर्णस्त्वपो पूर्णकालो पूर्णदिक् ।
आदि-मध्य-अन्तहीनो जननमरणवर्जितः ॥३॥

सर्वकर्ता सर्वभोक्ता सर्वसाक्षी स्वयमस्म्यहम् ।
सर्वव्यापी मदव्यतीतो नास्ति किञ्चनक्षप्यहो ॥४॥

1. Nirgunoham, nishkaloham
Nirmamoham, nischalah;
Nitya suddho, nitya buddho
Nirvikaro, nishkriyah.
 2. Nirmaloham, kevaloham
Ekameva advitiyah;
Bhasuroham, bhaskaroham
Nityatrupto chinmayah.
 3. Poornakamo Poornarupo,
Poornakalo Poornadik;
Adi madhya anta heeno
Janana marana varjitah.
 4. Sarvakarta Sarvabhokta
Sarvasakshi Svayamasmyaham;
Sarvavyapi madvyatito
Nasti kinchana kvapyaho.
1. I am without qualities, without parts,
Without mineness, immovable;
Eternally pure, all-knowing,
Changeless and without action.
 2. I am without impurity, alone,
One without a second;
Self-luminous, illuminator of everything,
With eternal satisfaction and full of knowledge.
 3. I am extreme satisfaction, Infinity,
Eternity, all-pervading;
Beginningless, endless and
Free from birth and death.

4. I am the doer in all, enjoyer in all,
The witness in all, the pervader in all;
There is nothing except my own Self.

Vedantic Song

[Tune—*Hindusthani Bhairavi*
Mettu—*Suna Pyare Mohana*]

1. Do real Sadhana, My dear children,
(Do real Sadhana . . .)
Sadhana—Sadhana—Sadhana
(Do real Sadhana . . .)
2. To free yourself from birth and death
And enjoy the Highest Bliss,
I will tell you the surest way,
Kindly hearken with greatest care,
(Do real Sadhana . . .)
3. Acquire first Sadhana Chatushtaya,
Then proceed to the feet of Sadguru,
After having Sravan and Manan,
Then do practise Nididhyasan.
(Do real Sadhana . . .)
4. Remove first the old, old Dehadhyas
By repeating Sivoham Bhavana,
Then remove the veil, Avaran,
You will rest in your own Svaroop.
(Do real Sadhana . . .)

III

Song of Atmic Bliss

(Mettu—Pyarelayure—Hindusthani Tune)

1. Why do you search in vain
For pleasure outside,
Go to the fountain source
In the subjective Atma

Awake, arise, stop not till the Goal is reached.

2. How long you want to remain
Slave of passions,
Try to seek peace within
By dispassion and practice,
By *Vairagya* and *Abhyasa*,

Awake, arise, stop not till the Goal is reached.

3. Are you not really fed up
With illusory objects,
Enjoy the *Atmic* Bliss
By *Manana* and *Nididhyasana*,
By reflection and meditation,

Awake, arise, stop not till the Goal is reached.

OM! OM! OM!



EPILOGUE

Just as in *Sthoola Arundhati Nyaya*, a man who wants to show you the tiny star *Arundhati* points out to you at first the top of a big tree and then a big star and lastly takes you to the little star itself, so also I have now taken you through various Vedantic processes of *Neti Neti*, *Anvaya-Vyatireka*, *Adhyaropa-Apavada*, *Laya Chintan* and *Bhaga Tyaga Lakshana* to the subtle, inconceivable Brahman itself at last by pointing out to you first the gross Prana, mind, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas and thence eliminating one by one. You have grasped everything now in detail. Everything rests with you now. A hungry man will have to eat for himself. A thirsty man will have to drink for himself. You will have to start some kind of spiritual Sadhana now in right earnest, be it Japa of Om, *Chintana* of Om or meditation of Om, it does not matter much. Once you put the wheel in motion it will continue running. Do it now. Never procrastinate. Rise up. Be energetic. May God bless you with spiritual strength, peace, Ananda and Kaivalya (final beatitude). I remind you once more of the last word of the Upanishads “*Tat Tvam Asi*”—“That Thou art,” my dear brothers.

Swami Sivananda

About This Book:

This book contains many valuable practical instructions. Many kinds of Vedantic Sadhana are lucidly described. It contains the gist of Vedanta. It gives Vedanta to the readers in a nutshell. The vast majority of persons have no time to go through the different books on Vedanta. A book of this kind will prove to be a constant companion to them, a vade mecum, a handbook or manual for ready reference.



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